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DISCOVERY
OF THE
SECT OF THE BANIANS
AND
THE PARSEES

LORD

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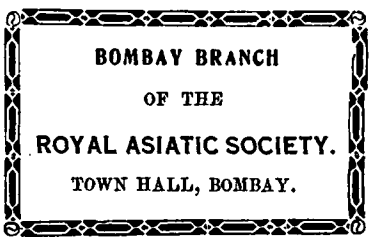
B. B. R. A. S.



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22
Bremane
Rudder
Pourous
Parcoutee
The Bramane of the Banians
A DISPLAY
The Daroo of the Persees
of two forraigne sects
in the East Indies
Viz:
The sect of the Banians the
Ancient Natiues of India
And the sect of the Persees the
Ancient Inhabitants of Persia
together
with the Religion and Maners of each sect
Collected
Into two Bookes by Henry Lord
Sometimes resident in East India
and Preacher to the Ho:ble Company
of Merchants trading thether
1 Cor. 11. 19
For there must be also Heresies
amongst you that they that
are approved may be made
manifest amongst
you
Omnigenumque Deûm monstra et latrator Anubis
Virgil Æneid:
Brammon
Cuttery
Wyse
Imprinted at
London
for Francis
Constable
and are to be
Sold at his
Shoppe in Pauls
Church yard
at the signe of
the Crane.
1630
Will: Marshall
sculpsit
The Tombe or Monument of the Persees

A

DISCOVERIE OF THE SECT OF THE *BANIANS.*

Containing their Hiſtory, Law, Liturgie, Caſts, Cuſtomes, and *Ceremonies.*

Gathered from their BRAMANES, *Teachers of that Sect: As the particulars* were comprized in the Booke of their Law, called the SHASTER:

Together with a diſplay of their Manners, both in times paſt, and at this preſent.

ESAY 9. 16.

The Leaders of this people cauſe them to erre: and they that are led of them are deſtroyed.

LONDON,
Printed by *T.* and *R. Cotes*, for FRA. CONSTABLE, and are to be ſold at the ſigne of the *Crane* in *Pauls* Churchyard. 1630.

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To the moſt Reuerend Father in God, GEORGE by the Prouidence of God, Arch-Biſhop of *Canterbury*, Primate of all ENGLAND, and Metropolitane.

Right Reuerend:

WHen any perſon violateth the Lawes of our dread ſoueraigns moſt excellent Maieſty, whereby hee becometh guilty of high Treaſon, either in the attempts of Rebellion, or counterfeiting the Kings

coyne, or the like; whereſoeuer ſuch a one is depreſended, it belongeth to ſome body to attach the criminous and bring him before the higher Powers, there to receiue cenſure and ſentence according to his crime. As it is thus in cauſes ſecular, ſo mee thinkes it ſeemeth but reaſon in cauſes diuine. Hauing therefore in the forraigne parts of the *Eaſt Indies* (whither it pleaſed God to diſpoſe mee in a Miniſteriall charge vnder the imployment of the *Eaſt Indian* Company) eſpyed two Sects rebelliouſly and ſchiſmatically violating the diuine law of the dread Maieſty of Heauen, and with notable forgery coyning Religion accor-

ding

ding to the Minte of their owne Tradition, abuſing that ſtampe which God would haue to paſſe currant in the true Church: I thought it my bounden duty (through default of one more ſufficient) to apprehend them and bring them before your Grace, to receiue both cenſure and Iudgement: Whoſe Primacy in our Church of *England* doth beſt intitle your Lordſhip to be a Iudge of their cauſes and crimes. I haue therefore in this firſt Booke made Inditement againſt the *Banian*, whoſe cauſe hath formerly had ſome reference to your Grace, by the labours of Mr. *Purchas*, whoſe euidences being *nihil præter auditum*,

and thoſe not vnbaring the roote of their guilt and criminaltie, I haue brought them to a ſecond examination accuſed vpon better Euidence. May it pleaſe your Grace then to giue them a ſecond ſuruey, pardoning my weakeneſſe, if in any place the pooreneſſe of their ſuperſtitions goe cloathed in a ſtile vnworthy of your Graces more ſublime Iudgement. Thus hoping the forward tender of this Nouelty, will ouer ballance the diſabilities of the Preſenter, my prayers to God are, that your Grace may liue long a Patron to the cauſes of our Church, and like a Reuerend *Moyſes* deſcending from Gods Mount, bray the Idols

Idols of ſuperſtition to duſt and powder, till the Almighty concluding your Honours here, bring you to eternall glory in the world to come.

Your Graces in all dutie,

HENRY LORD.

To the Honourable and Worthy Knight, Sr. *Maurice Abbot*, Gouernor of the Companie of Merchants trading to the *Eaſt Indies*: *Chriſtopher Cletherow* Alderman of the City of *London*, and Deputie of the ſaid Company, and to all the worthy Aduenturers, Members of the ſame Society.

Right Honourable:

Since I firſt gayned entertaynement in your Imployment, I wiſhed that ſomething might afford itſelfe worthy of preſentation, as a witneſſe of my officiouſnes, and a ſupererogation aboue my inioyned ſeruice. Arriuing at the ſhoares of India, *this Sect of the* Banians *ſuggeſted*

vnto mee ſomething nouell and ſtrange, and gaue mee hopes it would bee a preſent worthy and welcome to your hands: Not onely becauſe your fauours haue a noble and free Aſpect to all dedications, bearing in their front, the name of your Societie, but eſpecially to thoſe Relations that haue in them any thing forraigne or exotick in the limit. and confine of your Aduentures, as appeared by your forward helps and Afordments to Mr. Purchas in the producement of his Voluminous worke, called the Poſthumus of Hacklewite. This worke then being of that nature, containing the Religion and manners of a People made familiar to you by Affaires and dealing, I hope it hath croſt the Æquinoctiall & Tropicks happily to come to your hands, amongſt other newes from the forraigne parts of India; and that it will not a litle content the more ingenious Sort, that together with the Tranſport of Commodities from a forraigne Mart, you informe the home-reſiders with the manners and Cuſtomes of the People in tranſmarine

King-

Kingdoms of the world. Accept it then Right Honourable *ſo well compoſed as it may bee, of ſuch materialls, and let it be as an Atteſtate of my Acknowledgments to you, the* Achme *& flouriſhing part of whoſe beſt being, I confeſſe to haue had beginning and growth in your imployment. Thus craauing the bleſsing of* Zebulon *on the head and members of your Society,* Deut: 33. 19. That ye may ſuck of the abundance of the Sea, and the treaſures hid in the Sand; *I leaue you to him that ruleth the broad* Ocean:

Remaining euer ready to do
you ſeruice in the Lord,

Henry Lord.

THE INTRODVCTION OR PREAMBLE, PREPARING the *Reader* for the knowledge of the *following* WORKE.

HAuing by Gods Prouidence (who ſwayeth vs as it pleaſeth him to our ſeuerall places of being) gained a charge of ſoules in the Aduenture of the honourable Company of Merchants trading to the *Eaſt-Indies*: It happened that I was transferred from my Charge aboard the Shippe, to reſide in their prime Factorie in *Guzzarat*, in a place called *Surrat*, with the Preſident ouer their affaires in that place Mr. *Thomas Kerridge*; where according to the buſie obſeruance of Trauailers, inquiring what noueltie the place might

produce, a people preſented themſelues to mine eyes, cloathed in linnen garments, ſomewhat low deſcending, of a geſture and garbe as I may ſay, maidenly and well nigh effeminate; of a countenance ſhy and ſomewhat eſtranged: yet ſmiling out a gloſed and baſhfull familiarity, whoſe vſe in the Companies affaires occaſioned their preſence there.

Truth to ſay, mine eyes vnacquainted with ſuch obiects, tooke vp their wonder and gazed; and this admiration the badge of a freſh Trauailer, bred in mee the importunity of a Queſtioner: I asked what manner of people thoſe were, ſo ſtrangely notable, and notably ſtrange? Reply was made, they were *Banians*, a people forraigne to the knowledge of the Chriſtian world; their Religion, Rites, and Cuſtomes, ſparingly treated of by any, and they no leſſe reſerued in the publication of them: but ſome opinions they deriued from the Philoſopher *Pythagoras*, touching Tranſ-animation of ſoules. It was thought the nouelty would make the diſcouery thereof, gratefull and acceptable to ſome of our Countrey men, that ſome of my Predeceſſors had beene ſcrutinous to bring this Religion to light; but whether deterred with the Fictions and *Chymeraes*, wherewith *Banian* writings abound, that might make it vnworthy of acceptation, or the ſhyneſſe of the *Bramanes*, who will ſcarce admit a ſtranger con-

conuerſation, the worke was left to him that would make a path through theſe impediments.

The Preſident, Mr. *Thomas Kerridge*, was vrgent with me, to redeeme their omiſſions, and to ſee if I could worke ſomewhat out of this forſaken Subiect. The truth was, I was willing to earneſt his loue to mee by this iniunction, who to giue this vndertaking the better promotion, intereſted himſelfe in the worke, by mediating my acquaintance with the *Bramanes*, whoſe eminence of place, was an attractiue to draw on this diſcouery and manifeſtation.

I that thought my obſeruance would bee well tooke, if I could preſent my Countreymen with any thing new from theſe forraigne parts, begun my worke, and eſſayed to fetch materials for the ſame out of their Manuſcripts, and by renewed acceſſe, with the helpe of Interpreters, made my collections out of a booke of theirs called the SHASTER, which is to them as their Bible, containing the grounds of their Religion in a written word.

If any therefore bee affected to peruſe or reuiſe the Religion, Rites, and Cuſtomes, of the ſaid *Banians*, leauing out for the moſt part ſuch prodigious Fictions as ſeeme independant on ſenſe and reaſon; here they ſhall meete with the beſt Eſſence and ground of

this Sect, digeſted into ſuch a forme, as ſhall beſt cleare the knowledge thereof, and ſuch as I preſume neuer had a like diſcouery by any yet in the Preſſe. So handfelling the Reader with as good hopes, as may bee expected from a Subiect of this nature, I referre them to the proofe of the following Chapters.

A DISCOVERIE OF THE BANIAN RELIGION.

CHAP. I.

Of God, the Creation of the world, the creation of the first Man and Woman, and the Progeny from them descending, as it is by the Banians *delivered.*

THE great God (say the *Banians*) being alone, bethought himselfe how hee might make his excellency and power manifest to others; for his great vertue had beene obscured and hid, if it had not beene communicated to his creatures. What meanes might then bee better to give evidence of both

theſe, then the creation of a world, and creatures therein?

For this cauſe the Almighty conſulted with himſelfe, about the making of this great worke, which men call the World or Vniuerſe, and as the Ancients (ſay they) haue deliuered; the Lord made foure Elements as the ground-worke of this mighty frame; to wit, Earth, Aire, Fire, and Water, which foure Elements were at firſt all mingled together in a confuſion, but the Almighty ſeparated them in manner following.

Firſt, it is deliuered, that by ſome great Cane or like inſtrument, hee blew vpon the Waters, which aroſe into a bubble, of a round forme like an egge, which ſpreading it ſelfe further and further, made the Firmament ſo cleare and tranſparent, which now compaſſeth the world about.

After this, there remaining the Earth, as the ſediment of the Waters, and ſome liquid ſubſtance with the ſame; the Lord made of both theſe together, a thing round like a ball, which hee called the lower world, the more ſolid part whereof became the Earth, the more liquid the Seas; both which making one Globe, he by a great noyſe or humming ſound, placed them in the middeſt of the Firmament, which became æqui-diſtant from it on euery ſide.

Then he created a Sunne and Moone in the Fir-

Firmament, to diſtinguiſh the times and ſeaſons: and thus theſe foure Elements that were at firſt mixt togeather, became ſeparate and aſſigned to their ſeuerall places; the Aire to his place, the Earth to his, the Water to his place, and the Fire to his place.

Theſe Elements thus diſpoſed, each of them diſcharged his ſeuerall parts; the Aire filled vp whatſoeuer was emptie; the Fire began to nouriſh with his heate; the Earth brought forth his liuing creatures; and the Sea his. And the Lord conueyed to theſe a ſeminall vertue, that they might bee fruitfull in their ſeuerall operations, and thus the great world was created.

This World, as it had his beginning from foure Elements, ſo it was meaſured by foure maine points of the Compaſſe; *Eaſt*, *Weſt*, *North*, and *South*; and was to be continued for foure Ages; and to be peopled by foure *Caſts* or ſorts of men, which were maried to foure Women appointed for them, of which wee ſhall ſpeake as order may giue occaſion.

God hauing thus made the world, and the creatures thereto belonging; then God created Man, as a creature more worthy then the reſt, & one that might be moſt capable of the workes of God. The earth then did at Gods voyce and command, render this creature from his bowels, his head firſt appearing, and after that his body, with all the parts and mem-

members of the ſame, into whom God conueyed life, which as ſoone as he had receiued, witneſſed it ſelfe: for, colour began to ſhew it ſelfe red in his lippes, his eye liddes began to diſcloſe the two lights of Nature, the parts of his body bewrayed their motion, and his vnderſtanding being informed, hee acknowledged his Maker, and gaue him worſhip.

That this creature might not bee alone, who was made by nature ſociable; God ſeconded him with a Companion, which was Woman; to whom not ſo much the outward ſhape, as the likeneſſe of the minde and diſpoſition ſeemed agreeing: and the firſt mans name was *Pourous*, and the womans name was *Parcouteo*, and they liued conioyned together as Man and Wife, feeding on the fruites of the earth, without the deſtruction of any liuing creature.

Theſe two liuing in this coniunction, had foure ſonnes; the firſt was called *Brammon*, the ſecond *Cuttery*, the third *Shuddery*, the fourth *Wyſe*. Theſe foure brethren were of Natures diſtinct each from the other; the foure Elements claiming in each of them a different predominance: For *Brammon* was of an earthly conſtitution, and therefore Melancholly; and *Cuttery* was of a fiery conſtitution, and therefore of a Martiall ſpirit: *Shuddery* was of a flegmaticke conſtitution, and therefore of a peaceable or conuerſable

diſpo-

diſpoſition; *Wyſe* was of an ayery temper, and therefore full of contriuements and inuentions.

And becauſe *Brammon* was of a melancholly conſtitution, and ingenious; God indued him with knowledge, and appointed him to impart his Precepts and Lawes vnto the people; his graue and ſerious looke, beſt fitting him for ſuch a purpoſe: for which cauſe hee gaue him a Booke, containing the forme of diuine Worſhippe and Religion.

And becauſe *Cuttery* was of a Martiall temper, God gaue him power to ſway kingdomes with the Scepter, and to bring men into order, that the Weale-publicke might thriue by vnitedindeauours for the common good: as an Embleme of which the Almighty put a ſword into his hand, the inſtrument of victory and domination.

And becauſe *Shuddery* was of a nature mild and conuerſeable, it was thought meete, that he ſhould bee a Merchant, to inrich the Common-wealth by Trafficke, that ſo euery place might abound with all things, by the vſe of ſhipping and Nauigation: as a monitour to put him in minde of which courſe of life, he had a paire of Ballances put into his hand, and a bagge of waights hung at his girdle, inſtruments moſt accommadate to his profeſſion.

Laſtly, becauſe *Wyſe* was of an Ayery tem-

per, whoſe conceipts vſe to bee more ſubtle and apprehenſiue, he was indued with admirable inuentions, and was able by his firſt thoughts, to forme any thing that belonged to the Mechanicke or handy-crafts man: For which purpoſe hee had a bagge of tooles or inſtruments, conſiſting of ſuch variety, as were neceſſary to effectuate the workes of his fancy or conceipt.

Thus you haue the firſt Man and Woman, and the Progeny from them deſcending, according to *Banians* tradition; and a world to be raiſed of ſo few, the perſons (as they thinke) could not be better fitted to the ſame, the whole world being well conſidered, conſiſting of, and ſubſiſting by, ſuch foure kindes of men.

The World being in this Mayden puritie, that the generations of men might not be deriued from a polluted beginning of mankinde; the Almighty gaue not *Pourous* and *Parcoutee* any daughters, leaſt ſome of theſe foure ſonnes preferring the needes of propagation, before piety and Religion, ſhould haue defloured their Siſters, and haue blemiſhed the world with impurity: but prouiding better for the holineſſe and ſanctity of our Anceſtors, that the worke of generation might be agreeable to the worke of Creation, God made foure Women, for theſe foure Men, and placed them at the foure Windes,

Windes, one at the Eaſt, another at the Weſt, a third at the North, and a fourth at the South; that thus being diuided, there might be a better meanes for the ſpreading of their generations ouer the face of the earth, with which foure Women, how the foure Sonnes of the firſt Man met, ſhall be vnderſtood in the ſequeale of their ſeuerall ſtories in the Chapters following.

CHAP. II.

Of Brammon *the eldeſt Sonne of* Pourous, *his Trauaile towards the Eaſt; he meeteth with the Woman appointed for him, the paſſages that happened in their Accoaſt, their Marriage, and peopling of the Eaſt.*

THis eldeſt ſonne of the firſt Man, called *Brammon*, grewe in ſtature, and had the preheminence of his birth, both in place, and in reſpect aboue the reſt of his brethren; as alſo in regard of his neere relations to God in religious ſeruices, was highly honoured of his Brethren, and was an Inſtructor vnto them; and the Almighty communicated himſelfe to him, in preſence, and viſion; he gaue himſelfe therefore much to reading, and conuerſed with the booke that God gaue him, containing the platforme of diuine worſhippe.

Being therefore growne to mans age, and (as it ſhould appeare by circumſtances) man being created in the middeſt of the earth, in ſome pleaſant place, where the Sunne at high Noone depriued ſubſtances of their ſhadowes,(for it was fit that man ſhould be produced out of ſuch a place,as might be the Nauell of the World) God who would now diſperſe the Brethren from the Center as it were,to the Circumference,for propagation; commanded *Brammon* to take his booke in his hand, wherein was written the diuine law, and to dire& his Iourney towards the riſing of the Sunne in the Eaſt.

As ſoone as that glorious light of heauen had diſcouered his ſplendor from the toppes of the Mountaines,he tooke his iourney that way (for the Eaſt being the moſt noble part of the world, it was likely that had the preheminence in plantation) vntill he arriued at a goodly Mountaine, before the proud face whereof lay proſtrate a valley, through which there paſſed a Brooke, in the deſcent of which there appeared a Woman ſatisfying her thirſt,from the ſtreames of the Riuer; and they were both naked, Innocence not being then aſhamed to publiſh her retyrements, and priuacies; nor hauing faulted ſo much with thoſe immodeſt parts, as to neede a ſhrowd to veile them from the ſight. This Woman was of haire blacke,of complexion yealow-

yealowiſh, or Saffrony, as on whoſe face the Sunne had too freely caſt his beames, the remembrance of whoſe heate, was too ſurely conſerued in her countenance; ſhe was indifferently ſized, whoſe pitch could neither challenge the name of lowneſſe or high ſtature; modeſt were her Aſpect, and her eyes *Indices* of ſo melancholly ſoberneſſe, and compoſed lookes, as if ſhee ſeemed to bee ſampled for him that met her. ..

But her eyes vnaccuſtomed to view ſuch an Obiect, as was before her, hauing neuer ſeene a creature of proportion like her ſelfe, betwixt wonder and ſhame ſhee was vncertaine whether ſhe ſhould flye, or pleaſe her ſight with ſuch a viſion. But *Brammon* no leſſe abaſhed at ſuch intruſion, which by retyring he could not well ſhunne, with a downe-caſt countenance ſuppreſſed with ſhame, they both aboad one anothers preſence, with tongue-tyed ſilence; whoſe backwardneſſe gaue incouragement to the Woman, to queſtion the cauſe of his comming thither; who anſwered, That by the command of him who had made the world, him, her, and all creatures viſible, together with the light that gaue them the comfort of their meeting; he was ſent thither. The Woman to whom God had giuen that vnderſtanding, to be capable of the properneſſe of his ſpeech, and inquiring further into this Accident, ſaid that there

was an agreement in their likeneſſe, and compoſition, that declared they had one maker; that it may be, he that had made them, and had his ends in their diſpoſall, had thus brought them together, that ſome neerer bond might make them inſeparable, from each others ſociety: and caſting her eye vpon the booke that *Brammon* bare in his hand, asked what it was; who acquainting her with the contents thereof, was deſired to ſit down, and communicate the religious Counſels of the ſame vnto her, whereunto hee condeſcended; and being both perſwaded that God had a hand in this their meeting, they tooke counſell from this booke, to binde themſelues together in the inuiolable bond of Marriage, and with the courteſies interceding betwixt Man and Wife, were lodged in one anothers boſome: For ioy whereof, the Sunne put on his nuptiall luſtre, and looked brighter then ordinary, cauſing the ſeaſon to ſhine vpon them with golden ioy; and the ſiluer Moone welcommed the euening of their repoſe, whilſt Muſicke from heauen (as if Gods purpoſe in them had beene determinate) ſent forth a pleaſing ſound; ſuch as vſeth to fleete from the loud Trumpet, together with the noyſe of the triumphant Drumme. Thus prooving the effects of generation together, they had fruitful iſſue, & ſo peopled the Eaſt, and the womans name was *Sauatree*.

CHAP.

CHAP. III.

Of Cuttery *the ſecond Sonne of* Pourous, *his Trauaile, and the meeting hee had with the Woman appointed for him; their conflict, appeaſement coniunction, and the peopling of the Weſt by them.*

SVcceſſiuely the ſecond Brother *Cuttery*, was by the Almighty conſigned to the Weſt, about the charge of making men; ſo taking the ſword in his hand, that God had giuen him, the inſtrument, on whoſe edge lay the hopes of a kingdome, rowſing vp his courage, which hiherto wanted occaſion of exerciſe, from the heart and boſome of the earth, in which his youth had conuerſed, he turned his backe on the riſing Sunne euery morning, whoſe ſwifter courſe ouertook him, & euery day in his decline preſented himſelf in his ſetting glory before him. As he thus trauailed towards the Weſt, he chaſed with himſelfe as he paſſed along, that no aduenture preſented it ſelfe, that might prouoke him to giue a probate of his Courage, wiſhing that an Army of men, or a troope of wilde beaſts, would oppoſe him, that hee might ſtrowe the ſurface of the earth with dead carkeyſes, and giue the fowles of heauen fleſh to feede on. And not knowing to what purpoſe God had directed him to bend his courſe

courſe that way, as onely ſenſible of his owne heroick ſtomacke, hee ſaid : To what end hath God infuſed ſuch Magnanimity into my breſt, if it ſhal want a Subiect whereon to worke my glory and renowne? ſhall I loſe the end of my Creation? God forbid.

Thus carried on with the hopes of ſome Aduenture, hee intended that whatſoeuer ſhould firſt cope with him, ſhould haue the ſenſe of his fury; when being come to a Mountaine, whoſe height might make things farre diſtant viſible to the eye, he might perceiue a creature of goodly perſonage, like himſelfe, ſtalking forward with a Martiall ſteppe, no leſſe ſlowe then maieſticke in pace; which two approaching, as deſirous to make experiment of each others fortitude vpon their meeting together, it appeared to bee a Woman, whoſe treſſes in a comely fertility hung downe by her ſhoulders, which by motion of the ayre, turned into a careleſſe diſorder, euery blaſt that made an alteration in the ſame, gaue a new grace to her excellent Perſon, and made her preſence more full of Maieſty. In her right hand ſhee bare a *Chuckerey*, which is an inſtrument of a round forme, and ſharpe edged in the ſuperficies thereof, ſo accommodate for offence, that by a hole in the middeſt thereof, being whirled about the finger, and ſlung off, in the quickneſſe of his motion, it is able to deliuer or conuey death to

to a farre remote enemy. Courage diſplayed his Banner in her countenance, & maieſticke fury ſparkled in her eyes, bearing witneſſe how much ſhe thirſted after conqueſt, and the womans name was *Toddicaſtree*.

In the firſt encounter ſhe made her *Chuckerey* beare the meſſage of her diſpleaſure, giuing entertainement with the inſtrument of Battell, which was ſuch as *Cuttery* expected: and no kinder behauiour did hee entend to proffer, as preferring the harſh effects of violence, before the mollifying power of beauty; with this hard greeting did they paſſe the firſt day, giuing wounds on each ſide, ſhee with her *Chuckerey*, he with his Sword; both being much ſpent in the conflict, and often breathing when extreamity of exerciſe had languiſhed their powers, they renewed their battell by freſh Aggreſſion and Onſet, till darkneſſe did prohibit the vſe of Armes, leauing the firſt day as an indifferent Arbiter of the battell, neither of them able to boaſt of Aduantage.

The light of the next day inuiting them to a new experiment of Valour, they accoaſt one another, renewing the remembrance of their iniuries with ſecond attempts of violence: the day well neere ſpent in fight, *Cuttery* gaining ſome aduantage, with his Sword hewed her *Chuckerey*, in two peeces, but fauorable darkeneſſe looking with a partiall eye

on the battell, and patronizing the diſaduantaged, ſhaded the woman with her broken inſtrument from the purſuer; by the benefit of which intermiſſion, ſhe conuerted her broken *Chuckerey* into a Bowe, hauing prouided Arrowes, to requite the force of the Aduerſary, by this new ſtratageme, who was now bigge with the hopes of her Ouerthrow.

The light being the beſt Herauld they had, to call them to battell, a third time they met, hopefull to conclude this ſtrange duello or ſingle Combat, which vrged on her ſide by her new inuented inſtrument; and on his by the thought of former aduantage gained: made the Aſſault more vehement; making therefore her enemy the Butte into whom ſhe meant to transfixe her pointed ſhafts, ſhe freſhly encountered him. But he perceiuing her aduantage, whoſe power was to wound farre off, and his iniuries were moſt forceable in little diſtance, expoſing himſelfe to greater perill, that he might be owner of a better aduantage, drew neerer, and in a cloze, exchanging the loſſe of weapons for hand violence, they thus proued their forces together, wearineſſe hauing abated their vigours ſo equally, that neither of them was ſo ſtrong to ouercome, nor ſo weake to yeeld, the ballance of victory ſo iuſtly poyſed betweene them, as inclined with partiality to neither, it was fit the tongue ſhould conclude that warre, that

that the power of the hand was no longer able to proſecute.

Hereupon in this doubtfull ſtrife, *Cuttery* hauing ſeazed her by the Treſſes of her haire to bring her to bondage; and exerciſe hauing put a freſh and liuely coulour in her cheekes, ſuch as in *Cutteryes* eyes made her rather ſeeme louely, then one to be iniured; he ſaid: Oh thou wonder of liuing Creatures for ſtrength and beauty, why ſhould fury manage ſo ſtrange a contention betweene vs two? If I ſhould in this combate haue ſlaine thee, I ſhould haue curſt this right hand, for bearing an inſtrument to ruine ſo goodly a proportion; and if thou hadſt ſlaine me, thou ſhouldſt but haue laboured with anguiſh of ſoule for thine owne diſcontent, and diſcomfort, who knoweſt not what pleaſure thou mayſt reape by my ſociety. Why ſhould one excellent creature ſeeke the ruine of another? will there not be one the leſſe? and thy being will bee nothing augmented by my diſanulment. Did God to this end conferre boldneſſe on vs to make it the cauſe of one anothers perdition, who are both worthy of preſeruation? Surely courage in thee ſhall bee nothing impaired by my friendſhippe and ayde, but vnited vertues make moſt powerfull aſſaults, and are beſt Muniments againſt iniurie. Beſides, the world now an Infant, and of ſhort ſtanding, ought rather by all meanes

to haue her iſſue multiplyed, then impayred or diminiſhed. Eſpecially ſelfeloue bindes vs to ſtudy our owne preſeruations, to which ſince vnity did beſt conferre, he would not follow the humour of his high ſpirit to ſeeke glory ſo wickedly and vnworthily, if hee might purchaſe that peace hee ſought by any reaſonable conceſſion.

The woman attentiue to the motion, proſecuted with ſo faire a carriage, after ſome pauſe of ſilence, and deiection of countenance, that gaue conſent to baſhfulneſſe: replyed, that though the markes of his violence were before her eyes, whoſe anguiſh were ſufficient to maintaine the fuell of further paſſion, yet in that he which had felt tryall of like rage, had firſt broke off violence, ſhee gaue ſo good an [illegible] to the motion as the ſhort time of deſiſting might permit: affirming that ſhe was ſo farre content to ſuſpend ſuch paſſages, as he continuing that peaceable treaty, ſhould make his company acceptable, otherwiſe to renew the ſame violence as ſhee found iuſt occaſion of prouocation.

Thus with plighted hands, the forme of their new made Amity, they became of inteſtine enemies, reconciled and amourous friends, till prompt and intelligible nature, apprehenſiue of her owne ends, through ſome longer conuerſation together, made them proue the difference of their ſexe, from whom

whom plentifull generations were deſcended, indued with the fortitude of ſuch as are truely warlike. And thus the Weſt came to be peopled from theſe two, from whoſe enmities loue wrought ſo perfect and vnexpected agreement.

CHAP. IIII.

Of Shuddery *the third Sonne of* Pourous, *his Trauaile, he findeth a Mine of Diamonds, meeteth the Woman appointed for him, they become conioyned together, and by their Iſſue, the North is peopled.*

THE third Sonne *Shuddery*, which was the Merchant man, according to his time and age, was ſent to the *North*, who taking his ballance and waights with him, the inſtruments by whoſe Iuſtice he was to buy and ſell, tended thither whither the Almighty had directed him. Hauing paſſed on ſome part of his way, (as buſie Nature loues to be in imployment) hee deſired hee might meete with ſome affaire or buſineſſe, ſuiting with his traffiking diſpoſition.

And being come to a goodly Mountaine, called *Stachalla*, there fell immoderate and exceſſiue raines, hee ſheltring himſelfe in ſome hollow place of the Mountaine, till the foule weather was paſt, vpon which there followed

lowed a cleareneſſe of the skies, but ſuch a deluge ſucceeded vpon the fall of thoſe waters, that his iourney was prohibited; for the riuers not able to containe the ſtreames that had in rowling currents from the tops of the ſteepe Mountaines, deuolued into their channels belowe; began to make breaches in their bankes, and returning their burthen into the lower grounds, had turned the valley of *Stachalla*, into a broad riuer vnpaſſable. *Shuddery* therefore reſted in the hollow of this Mountaine, till the weather might bee more propitious to his trauaile intended: when in ſome dayes the faire weather had made the thirſty earth to drinke vp part of the waters, the Sunne to dry vp the other part, and ſome were left to inherit the lower grounds, ſo that the way being free for him ouer the Valley, he paſſed on: but in the bottome of the Valley, he found certaine pearle ſhels, that had their pretious treaſure within, which diuiding to bee made capable of their contents, he found in them, that which contented his eyes with their ſhining, and promiſed in their beauties ſomething worth the prizing & preſeruation (though he was as yet altogether ignorant of their worth and value:) ſo folding them vp he renewed his trauaile, till he came to a Mountaine on the other ſide of the Valley, where the Mountaine, he, and darke night, met all together.

But

But as if the Pearles had but borne the meſſage to him of a greater fortune, a Rocke or Mine of Diamonds diſcouered it ſelfe to his ſight, which the late waſhing of the Waues, had beene as a Midwife to bring to light, as if it had beene vnfit ſo great riches ſhould bee treaſured vp in darkneſſe, in the armes of ſo courſe an Element; which Myne taking aduantage by the darkneſſe of the heauens, the better to ſet of his ſparkling luſtre, ſeemed to inuite *Shuddery* to come and take knowledge of its admirable ſhining, who ſuppoſing it to be fire, began to mooue the looſe ſparkles of the ſame, but perceiuing their glory nothing to decreaſe by their motion, grew enkindled with a great deſire to proue the ſtrangeneſſe of the Accident, by the touching of his finger: but the darkneſſe and his vnacquaintance with the thing, rather begetting admiration, then right information of his knowledge; (ſince it had the light of fire, but wanted the heate) he was content with a patient aboade to awaite the dayes light, to giue him better inſtruction concerning theſe myſteries, which no ſooner appeared, but theſe Diamonds concealed their glory, affoording onely a wateriſh coloured beauty to the eye; the diſannulment of this luſtre amazed him as much, as the preſentation thereof made him admire. But deſirous to haue this excellency made knowne to man-

mankinde, that ſeemed ſo wonderfull to himſelfe, hee carried ſo great a quantity of the Diamonds with him, as might be no impediment to him in the bearing, taking a remarkeable obſeruation of the place, that hee might thereunto repayre vpon better proofe of the Diamonds excellence and worth.

Thus *Shuddery* continuing his Progreſſe forward, at laſt arriued where the Woman to which he was ſent, was wandering by the ſide of a woode, cloſe adioyning whereunto was an euen plaine, through which hee made his path; of whom when his eyes had gained ſight, and that ſhe preſented a perſon formed like himſelfe; he diuerted from his way towards her, to gaine more perfect knowledge of her: ſhe no leſſe filled with wonder and deſire in the view of him, yet ſometimes poſſeſſed with feare, ſometimes with ioy, ſometimes with ſhame, in the variety of paſſions, purpoſing many things, but really proſecuting nothing. *Shuddery* at length accoasted her, whoſe approach ſhe receiued doubtfully, as if ſhe ſought a meanes of euaſion into the woode; at which he ſaid, Oh thou worthy Creature, moſt like vnto my ſelfe, fly me not, who haſt cauſe to loue me, becauſe I reſemble thee; ſhunne not the conuerſation of him, that followeth thee not to giue thee diſpleaſure, but that hee might enioy thy ſociety, things that haue reſemblance in ſhape ſhould imbrace conſortſhip. The

The woman then whoſe name was *Viſagundah*, perceiuing by the ſlowneſſe of his pace, that he rather ſeemed to bee a ſuer to her, then a purſuer of her, by the retardation of her flight, witneſſing her contentment to ſtay, if ſhee might preſume of her ſafety, thus replyed to his words, That if ſhee could as much preſume of his good vſage, as ſhe was contented to behold him, ſhee would grant his requeſt; Who giuing her aſſurance thereof, they entertained conference with each other, ſhe moouing the queſtion how it might be that they two could bee capable of one anothers language, hauing neuer before ſeene each other; he made anſwer, That that God that had made them like in bodies, had alſo made them like in languages, that they might receiue the comfort of one anothers ſpeeches, & be acquainted with one anothers thoughts, without which conuerſation ſhould loſe the greateſt part of his comfort.

So receiuing ſtronger gages of each others loue, they continued together, he not vnmindfull to impart the fortunes of his trauailes in finding of Pearles, and Diamonds, wherewith he adorned her, till they in future times became a cuſtomary ornament, as alſo acquainting her with the worke of the Creation, together with his Parents and Brethren, they proued the comforts of the conioyned ſtate: from whom a generation deſcended,

that became Merchantmen, and followed *Shudderies* profeſſion, who with ſome of his Sonnes, did afterwards trauaile to the Myne of Diamonds by him diſcouered, and ſtored themſelues with them, which euer ſince haue beene Merchandize of deere eſtimation; and thus the North became inhabited.

CHAP. V.

Of Wyſe *the fourth Sonne of* Pourous, *his Trauailes ouer ſeuen Seas, his Architecture, hee meeteth with the Woman appointed, his reuelations touching Religion, conſummation of loue with the Woman, and their peopling of the South.*

THen *Wyſe* the youngeſt of the foure Brethren, went to the North, hauing inſtruments neceſſary with him to effectuate any thing that his well conceipted inuention could finde out; therefore whatſoeuer was conuenient for mans vſe, hee had a braine to thinke and contriue; that ſo the needes of the world might be ſerued by the deuiſes of his ingenious fancy or conceipt. Thus he became the originall of the handy-crafts; for hee knew how to reare the buildings of Townes, Cities, or Caſtles; to ſet, plant, and till the ground; how to make all things needfull for the vſe of man; which various diſpoſition of his to meditate things for

for mans conuenience, gaue him the name of *Viskermah*, which is as much as the Handſman, becauſe he could do any thing to bee done by the hand.

Being indued with a genius fit for Plantations, he (directed by God) trauailed towards the South, where he met with ſeuen Seas, all which he paſſed ouer, framing a veſſell for his conuoy, and leauing in euery place teſtimonies of his ingenuity; and paſſing ouer the laſt called *Paſhcurbatee*, he came to the land called *Derpe*, there by the Sea ſide hee built him a faire houſe of ſuch Timber as grew by the place, hauing Engines of Art, to reare vp Timber. Thus hauing made a comely habitation, with roomes lightſome, and broad tarraſſes or rooſes aloft, for pleaſure and proſpect delightfull, where he might ſometimes pleaſe his eyes with the rowling Sea, which with renewed aſſaults ſmote againſt the bankes of the ſhoare, and directing his ſight the other way, might behold the pleaſant woods and fieldes, he thus for a time ſolaced himſelfe after tedious trauaile.

But not long had he tooke ſuch comfort as his ſolitary condition could affoord him, but the Woman appointed for him wandering through the woods to the Sea ſide, and paſſing along the ſhoare thereof, ſet her eyes vpon this new Edifice; and hauing neuer beheld any before, the rarity of it drew her neerer to

ſatisfie her admiration with the view of the ſame; on whom *Wyſe* chancing to caſt his eye, as ſhee thus came to looke on his habitation, he deſcended to take a fuller contemplation of her beauty, whoſe feature deſerued his better notice; for ſhee was of body amiably white, and her treſſes were ſcattered with poudered Saunders, and other odors, the ſent of which the blaſts of the winde diſperſed in ſuch mãner, that he became partaker of them by his approach, which enkindled his ſenſes with new deſires, to be neerer her, who at ſuch diſtance gaue him a ſmell of ſo great ſweetneſſe: whoſe approach ſtracke her into a bluſh, but her ſhame giuing place, ſhe moued the queſtion to him, How he came to that place where ſhe only had liued, to interrupt her in her free [illegible] made anſwer, That God the [illegible] that makes all obiects viſible, had ſent him thither to admire her excellency, which was ſo rare, That it was not fit it ſhould bee ſhaded in a place ſo ſolitary, but had reſerued it as a bleſſing for his eyes to view and admire: and becauſe it was pitty deſolation and lonelyneſſe ſhould bee a waſter and obſcurer of ſuch louelyneſſe, hee had with hazard of his life aduentured ouer ſeuen Seas, to be bleſt with the enioyment thereof; a labour and trauaile worthy of ſo rich a recompence, and a worthy recompence and ſatisfaction for ſuch

a labour: intreated her therefore, to accept of ſuch a bleſſing as God had prouided for her by his ſociety.

But ſhe that could not be brought to thinke of a courſe of life different from her former, told him that in his abſence ſhee found no need of his preſence, neither did ſhee at that preſent ſtand inclined to accept of his motion; that therefore he would leaue her to the liberty of her owne free diſpoſe. He loath to loſe the happineſſe of his eyes, importuned her to view the roomes of his building, as if he meant to wooe her with the faire workes of his handes: but ſhe taking his importunity in euill part, told him, that if hee deſired her not to ſhunne the place, hee would diſmiſſe her freely. So turning from him with ſome diſpleaſure, becauſe ſhee was by him vnwillingly detained, ſhe fled from him with coye diſtaſte, he almoſt expiring with the ſadneſſe of her departure, whoſe preſence he could not purchaſe and his pleaſure therein without her anger.

She hauing rob'd his eyes of that ſight, that they would neuer willingly haue loſt, he committed himſelfe to the racke of penſiue meditations, broke the quiet ſlumbers of repoſe, thinking darkneſſe vnfauorable to him that ſuſpended and prorogued the chearefull day from his appearance, in which hee might renew his viſitations of her. So trauerſing

the woods to and fro, hee at laſt came into a Valley, where hee found her cropping the flowers, and gratifying her ſenſes with their ſeuerall odours; on whom intruding ere ſhee well perceiued, he ſaid: Oh ſweeter then all Flowers or ſents that the field can boaſt of, whoſe louelineſſe hath drawne me to make proffer of new kindneſſe, fly me not who haſt had a former tryall of my behauiour towards thee. So bearing with his preſence, he tooke occaſion to make knowne to her the Creation of the world, and the Parents from whence he was deſcended, the diſperſing of his brethren into the ſeuerall parts of the world, the hardneſſe and hazard of his voyages, the qualities with which he was indued, and the ſeuerall Monuments of his Art, which hee had left in the places where hee had been. Further, he conceiued that the powers aboue had not prompted him with the ieopardy of a thouſand liues to cut a path through ſeuen ragged Seas in a floating habitation, but euen to that end that the bitterneſſe of all thoſe euils might be ſweetned by his enioyment of her.

She deſirous to breake off this ſpeech, as vngratefull to her eares, turned backe this diſcourſe, deſiring him to take his contentments elſewhere, then in queſt after her; that if ſhe could preuaile with him in any requeſt, it ſhould be in this, to leaue her, and neuer after

ter to diſturbe her with ſuch motions. So both departed, ſhe in diſdaine, he in ſadneſſe and ſorrow, for ſuch diſmiſſion: giuing him onely this as a doubtfull comfort at their parting, that if ſhe found her ſelfe inclined to his ſociety, ſhe knew where to finde him, and to manifeſt to him ſuch alteration,

Vpon this hauing left the place that contained his bliſſe, with oppreſſed thoughts, he was no ſooner got into a priuate place that might ſeeme as counſell keeper to his paſſions, but hee humbled himſelfe vnder the greene trees, and ſaid; Oh thou to whom belongs the acknowledgement of my being, I haue by thy guidance forſaken the ſociety of my parents, whom I know not whether I ſhall euer behold againe, as alſo the fellowſhip of my brethren; I haue coped with as many hazzards as can make trauaile bitter and diſcomfortable, I haue left company to come into ſolitude; nay, which is worſe, to behold one that might giue me the wiſhed comforts of ſociety, by her refuſall to adde degrees to my ſorrow. Oh make not voide the end of my being! giue not ſuch an euill recompence to my aduentures, bury not all theſe qualities thou haſt put in this Eſſence, by this one diſaſter: witneſſe oh you heauens, vnder whoſe azured roofe I now am, the ſorrow I ſuffer, and witneſſe oh ye greene trees, that if you were ſenſible of my complaint, would ſpend your-

your ſelues in gummy teares, what Agony perplexeth mee. And if the Maker of creatures ouerlooke his workes, let him now appeare and redreſſe the miſeries of his Seruant.

With that a ſtill and quiet Ayre breathed through the leaues of the trees, and a voyce iſſued thereupon, and ſaid, What requireſt thou oh thou ſon of *Pourous*? And *Wyſe* made anſwer, that he onely deſired that the woman with whom he had met, might affoord him the comforts of ſociety in the copulations of Marriage; which requeſt was granted on the ſeiniunctions, that he ſhould erect Pagods for Gods worſhippe, and adore Images vnder greene trees, becauſe God had vnder them manifeſted himſelfe by viſion to him.

So *Ieiunogundah*, (for ſo was the woman called) feeling the motions of affection to renewe in her, at the next meeting gaue ſuch expreſſions of loue to *Wyſe*, as fully accompliſhed his demaund. So conuerſing together, they made good the nuptiall ends, in a fruitfull generation. So the South as the other parts of the world became inhabited.

CHAP.

CHAP. VI.

Of the meeting together of the foure Brethren at the place of their birth; their diuiſions and diſſentions, the great euils amongſt their generations bringing a Flood which deſtroyeth them, and ſo the firſt Age of the world concludeth.

EVery thing by naturall motion paſſeth to his owne place; ſo the Brethren hauing peopled the world in theſe foure parts, turne their courſe to the place where they firſt breathed their vitall ayre; for *Brammon* hauing peopled the Eaſt, with all ſuch as was of his Caſt or Tribe, was carried with a naturall deſire to goe and conclude his dayes, where he began, and to poſſeſſe the people of that place with the true forme of diuine worſhippe, that ſo all the world might retaine one vniformity of Religion, not rending Gods worſhip into parts with the Factions of vnſetled opinions, as alſo not willing to loſe ſo great a ioy as his eies ſhould conuey vnto him in the ſight of his Parents and his Brethren, to the former of which Religion had enioyned him, to the latter all expreſſions of a Brothers loue.

Cuttery alſo the next that had accompliſht the end of his trauaile, began to long after the ſight of the place that brought him forth, that he might there to his Father, Mother,

and Brethren, ſhew the bleſſings of God, in his wife and Progeny, and acquaint them with the ſtory of his Occurencies, and leaue a race of Souldiers there alſo in his poſterity.

Shuddery turned alſo by the ſame inclination, had his deſires bent to his birth-place, being bigge with the eminency of his accidentall fortunes, which had loſt their greatneſſe, if his Parents and Brethren had loſt the knowledge of them, to feede which humour, as accompanied with other reſpects, formerly mentioned, drew him to giue his appearance amongſt the reſt.

Laſtly, *Wyſe* to communicate his Arts, whoſe aduenturous trauaile was no leſſe memorable then the reſt, tranſporting his ſonnes and daughters ouer the ſeuerall Seas, left them in ſeuerall places, and repaired to his birth-place, to pay his duty to his Parents, and his loue to his Brethren.

It ſo happened that God that would not croſſe any part of their intentions with euill ſucceſſe, did reſerue them to finde the happineſſe of their meetings in their ſeuerall turnes and ſucceſſions, as their works were in order accompliſhed, their ſeuerall arriuals being congratulated with Feaſtings and Triumphes, meete welcome for ſuch Gueſts. It was not to be doubted but *Pourous* and *Parcoutee*, grew young againe, hauing ſuch a ſeaſon of happineſſe reſerued to ſmile vpon them

them towards the Sunſet of their Age, ſuch as were able to make their forewaſted powers, ſpent with yeeres to renew their vigour: Euery one of them when their ioy grew ſtale, giuing a freſh renewance of gladneſſe, to their Parents, by their ſucceſſiue arriuall. Neither could it bee imagined but that the Brethren accounted that the bleſſed time that loſt all remembrance of trouble, which wee thinke too importunate a diſturber of our ioyes.

But ioy is neuer of long laſting, but after the paſſage of little time hath his abatement: this the Brethren being ſenſible of, laid aſide the thoughts of their Trauailes, and the remembrance of their late comforts, and as men newly tranſplanted to bring forth the fruites of their being in that place, begetting new generations there, that the world might bee compleately populous, and inſtructed in their ſeuerall qualities; by *Brammon* in matters of Religion; by *Cuttery* in matters of Rule and Domination; by *Shuddery* in matters of Traſficke and Merchandizing; and by *Wyſe* in the inuention of the handycrafts; of which foure Caſts the world conſiſted, euery one of them liuing in his ſeuerall qualitie, keeping his Tribe free from confuſion or enterfeering, and thus the world became peopled.

But multitude and concourſe that vſeth to be the nurſe of miſchiefe; for where there

are many men there will be many euils, and proſperity, that makes vs forgetfull of our ſelues; and length of time, that renders to vs the worſt at our latter endings; began to confound all goodneſſe, and turne euery thing out of order. For *Brammon* grew neglectiue of his piety; and *Cuttery* grew cruell and full of vſurpation; and *Shuddery* grew deceiptfull in the waights and ballances, and practiſed coſenage amongſt his brethren; and *Wyſe* loſt his conſcience in his dealings, and became a ſpend-thrift, making the profits that came by his inuentions, but the furtherers of ryot and exceſſe; and as they were thus euill in themſelues, ſo they were euill one towards another. For *Brammon* ſtomacked *Cutteryes* greatneſſe; and *Cuttery* forgat to giue *Brammon* the preheminence of his birth, and as if his might had beene ſufficient to giue him the right of Priority, placing all excellency in Rule and Authority, condemned the ſtill and ſolitary ſpirit of his brother, as vnworthy of reſpect and eminence; yea prized his owne lawes and gouernment before Gods Lawes, becauſe they came from *Brammon* whom hee diſeſteemed. On the other ſide, hee pleaſed himſelfe with the ſlaughter of thoſe that diſpleaſed him, layd Taxations vpon *Shuddery*, and drayned the profit of *Wyſes* labours, and like a great Tide made all runne along with his owne Current, whilſt they requite his iniuries

iuries in coſenage and griping vpon their brethren in fraud and circumuention; theſe euils of Example were ſeedes of wickedneſſe, that no doubt would grow in their Poſteritie. And this diſſention among themſelues did boade a breach of that ſweete harmonie that concurred to the worlds firſt conſtitution.

Wyſe likewiſe ſeeing *Brammon* to loſe his reſpect, the more to make him deſpiſed ſought to bring in a new forme of Religion, communicated to him in viſion, concerning the worſhippe of Images, and bowing to Pagods vnder greene trees, with other new ceremonies; which ſince *Brammons* booke contained not, the diſpute was great whether they ſhould be receiued as Canonicall, but vpon *Wyſes* aſſeueration that they were receiued from God, they were receiued as part of the Ceremoniall Law.

Thus euery day preſenting new platformes of wickedneſſe, and ſinnes that made a noyſe, God grew angry, and the heauens were cloathed with blackneſſe and terror, the Seas began to ſwell as if they meant to ioyne with the cloudes in Mans deſtruction, great noyſe was heard aloft, ſuch as vſeth to diſmay mortall wretches, and thunder and lightning flaſhed from the Poles, ſuch as ſeemed to threaten a finall wracke to the Earth; but as if the world needed cleanſing of his defilement, and pollution, there came a Flood, that couered

all Nations in the depths. Thus the Bodies had their iudgement, but the Soules were lodged in the boſome of the Almighty, and ſo concluded the firſt Age of the world, according to the Tradition of the *Banians*.

CHAP. VII.

Of the ſecond Age of the world, begunne by Bremaw, Vyſtney, *and* Ruddery; *of their Creation, Aſſignation to their ſeuerall workes, their time of Continuation vpon Earth, and the meanes vſed for the Reſtauration of the World againe.*

IT had now (ſaith the *Banian*) beene to little end for God to diſanull his owne creatures, for now his wiſedome and power muſt haue againe layne obſcured; but though his Iuſtice were ſo great that he would not let wickedneſſe goe vnpuniſhed, yet he would againe haue a world of new creatures, to whom his wiſedome, power, and mercy might be declared.

Seeing therefore the firſt Age miſcarried by their ſinfulneſſe, (for whoſe purity God had ſo well prouided) the Almighty determined to beginne the ſecond Age by three perſons of greater perfection and excellency, then the other, called, *Bremaw*, *Vyſtney*, and *Ruddery*.

The

The Almighty therefore deſcending from heauen vpon a great Mountaine, called *Meropurbatee*, vpon the top of the ſame the Lord pronounced his word, and ſaid, Riſe vp *Bremaw*, the firſt of liuing Creatures in the ſecond Age; the earth then did render from her wombe *Bremaw* at the voyce of God, who did acknowledge and worſhippe his Maker: and by a ſecond and third Command from the ſame place, raiſed *Vyſtney*, and *Ruddery*, who with no leſſe reuerence adored their Maker likewiſe.

But God that maketh nothing without his vſe or end, did not make theſe to liue idle, but to be ſeruiceable in the worlds reſtoring; to the firſt therefore which was *Bremaw*, hee gaue the power to make the Creatures, becauſe (ſay the *Banians*) as great perſons doe not their worke but by deputies, ſo neither was it fit God ſhould be ſeruile to the Creatures, but giue them their being by his Inſtruments. To the ſecond which was *Vyſtney*, hee gaue the charge to preſerue the Creatures, for that as it was his mercy to cauſe them to bee, ſo it was his prouidence to keepe them in their being. But to the third which was *Raddery*, hee gaue power to deſtroy his Creatures, becauſe he knew they would bee wicked and deſerue a Iudgement amongſt them.

Now as God had giuen to theſe perſons power to doe theſe great workes, ſo it was meete

meete they ſhould bee fitted with meanes capable for the diſcharge of their ſeuerall charges. That *Bremaw* therefore might haue power to make the Creatures, hee indued him with the Abilities of Creation and production. Secondly, that *Viſtney* might preſerue the Creatures, the Lord gaue all things into his power, that might tend to the preſeruation of thoſe that *Bremaw* ſhould make, therefore hee made him Lord of the Sunne, and Moone, of the Cloudes, Showers, and Dewes that fall vpon the Earth, Lord of the Hils, and Valleies, diſpoſer of the changes of the yeare, the conferrer of Riches, health, and honour, and whatſoeuer tended to the well being of Man, and the reſt of the Creatures. Laſtly, that *Ruddery* might bee a fit Executioner of Gods Iuſtice, God gaue into his poſſeſſion whatſoeuer might tend to the deſtruction of liuing Creatures; therefore *Ruddery* was made the Lord of Death, and Iudgment, and whatſoeuer might tend to the puniſhment of Man, whether it were Sickneſſe, Famine, Warre, or Peſtilence, or any thing elſe that might bee a plague for ſinne.

According alſo to the ſeuerall Aſſignations of theſe perſons to their particuler Charges, they were alloted a determinate time of Abiding vpon Earth. Becauſe the worke of the Creation was concluded in the ſecond of their Ages (which was a worke aſſign'd to *Bremaw*)

Bremaw)therefore *Bremaw* was to be taken vp to the Almighty in the concluſion of the ſecond Age. And becauſe the other Ages were multiplied with people by ſome that were reſerued frem deſtruction, therefore *Viſtney* was kept on earth till he had doubled *Bremawes* tearme of time, as of whoſe preſeruation there was longer neede. And becauſe the world ſhould end in deſtruction, therefore the continuance of *Ruddery* was three times ſo long, that when the great day of Iudgement ſhould come, heemight deſtroy all the bodies, and carry the ſoules with him to the place of Glory.

Nought wanted now, but that they ſhould euery one in their ſeuerall turnes ſhew the powers conferred vpon them. So *Bremaw* conſulting with himſelfe, how he might fulfill the charge impoſed vpon him, grew extraordinarily afflicted in his body, the ſtrangeneſſe of which anguiſh vexing him in euery part, boaded ſome alteration or vnexpected euent; when loe ſuch trauaile as happeneth to women in labour ſeazed him, and a certaine tumour and ſwelling of his body withall, according to the ſuddaine ripeneſſe of the burthen within, diſtended his bowels more and more, and gaue newer and greater extremities to him in this Agony, till the burthen (though *Bremaw* farre exceeded the ſtature of common men) made two rup-

tures, the one on the right ſide, the other on the left; when behold two Twinnes, the one male the other female, to wit, Man and Woman did betray themſelues to the world in full growth and perfect ſtature; who thus produced and informed concerning God by the inſtructions of *Bremaw*, the Man was by him named *Manow*, and the Woman *Ceteroupa*. So giuing worſhippe to God the Creator, and reuerence to *Bremaw* their producer, with a bleſſing of multiplication pronounced vpon them, they were ſent to the *Eaſt*, to a Mountaine called *Munderpurvool*, thence to diſpread their generations to the Weſt, North, and South; ſo they departed, and *Ceteroupa* brought forth three ſonnes, and three daughters; the eldeſt ſonne was called *Priauretta*, the ſecond *Outanapautha*, the third *Soomeraut*; the eldeſt daughters name was called *Cammah*, the ſecond *Soonerettaw*, the third *Sumboo*. As theſe grew in yeeres, they were in their ſeuerall orders diſperſed ſeuerall wayes, *viz.* *Priauretta* and *Cammah* to the Weſt, to the Mountaine called *Segund*; *Outanapautha* and *Soonerettaw* to the North, to the Mountaine *Bipola*; *Soomeraut* and *Sumboo*, to the Mountaine *Supars*, all which brought forth plentiful generations. Thus *Bremaw* made Man and Woman, and repleniſhed the earth with the reſt of the liuing Creatures.

Vyſtney likewiſe did prouide all things neceſ-

ceſſary that might be to the ſuſtentation and preſeruation of the liuing creatures, that *Bremaw* had made, giuing them in enioyment ſuch bleſſings as were needfull to a wel being.

To conclude, *Ruddery* did diſperſe afflictions, ſickneſſe, death, and iudgement, according as the Sonnes of men did by their wickedneſſe inuoke this ſmart vpon themſelues. And this was the order God tooke for the reſtoring of people to inhabit the earth in the ſecond Age of the World. Now how God prouided for the eſtabliſhment of Religion in this ſecond Age, that theſe that liued might feare and worſhippe him, ſhall be declared in the Chapter next following, as it is vnfolded by the Tradition of the *Banians*.

CHAP. VIII.

How God communicated Religion to the world by a Booke deliuered to Bremaw, *the particular Tracts of the ſame: The firſt Tract thereof touching the morall Law laid downe with the appropriation of the ſame to the ſeuerall Caſts, and a Confutation of the Errours thereof.*

GOD knowing that there would be but euill gouernment, where there was not the eſtabliſhment of his worſhippe and feare; after the world was repleniſhed a new, bethought him-

himſelfe of giuing them lawes to reſtraine that euill in them that was the cauſe of the deſtruction of the former Age.

Deſcending therefore on the Mountaine *Mcropurbatee*, he called *Bremaw* to him, and out of a darke and duskie cloude, with certaine glimpſes of his glory, hee magnified himſelfe to *Bremaw*, telling him that the cauſe why hee brought deſtruction on the former Age, was becauſe they did not obſerue the Inſtructions contained in the Booke deliuered to *Brammon*: ſo deliuering a booke out of the cloud into the hand of *Bremaw*, commanded him to acquaint the people with thoſe things contained therein. So *Bremaw* made knowne the Sanctions and Lawes vnto the diſperſed Generations.

Of the contents thereof if any deſire to be informed, the *Banians* deliuer that this Booke by them called the SHASTER, or the booke of their written Word, conſiſted of theſe three Tracts. The firſt whereof contained their morall Law, or their Booke of precepts, together with an Explication vpon euery precept, and an Appropriation of the precepts to their ſeuerall Trybes or Caſts. The ſecond Tract vnfolded their ceremoniall Law, ſhewing what ceremonyes they were to vſe in their worſhip. The third Tract diſtinguiſhed them into certaine Caſts or Tribes, with peculiar obſer-

uations

uations meete to each Caſt or Tribe: ſuch was the ſumme of this Booke deliuered to *Bremaw*, of which particulars if any deſire more diſtinct knowledge, we ſhall propoſe the pith and ſubſtance of this in that which followes.

Firſt then the Tract that containeth the Morall Law, and was by *Bremaw* publiſhed to the Nations, compriſed in the ſame eight Commandements; which are theſe following.

The firſt Commandement, Thou ſhalt not kill any liuing Creature whatſoeuer it bee, hauing life in the ſame; for thou art a Creature of mine, and ſo is it, thou art indued with a ſoule, and it is indued with the ſame, thou ſhalt not therefore ſpill the life of any thing that is mine.

The ſecond, Thou ſhalt make a Couenant with all thy fiue ſenſes. Firſt with thine eyes that they behold not things that bee euill. Secondly with thine eares that they heare not things that bee euill. Thirdly with thy tongue that it ſpeake not things that bee euill. Fourthly with thy palate that it taſte not things that bee euill, as wine or the fleſh of liuing Creatures. Fiftbly with thy hands, that they touch not things defiled.

The third, Thou ſhalt duely obſerue the times of deuotion, thy waſhings, worſhipping, and prayers, to the Lord thy God: with a pure and vpright heart.

The fourth, Thou ſhalt tell no falſe tales or vtter things that bee vntrue, by which thou mighteſt defraud thy Brother in dealings, bargaines, or Contracts, by this coſenage, to worke thine owne peculiar aduantage.

The fift, Thou ſhalt be charitable to the poore, and adminiſter to his need, Meate drinke and Money, as his neceſsity requireth, and thine owne ability inableththee to giue.

The ſixt, Thou ſhalt not oppreſſe, iniure or doe violence to the poore, vſing thy power vniuſtly to the Ruine and ouerthrow of thy Brother.

The ſeuenth, Thou ſhalt celebrate certaine Feſtiuals, yet not pampering thy body with exceſſe of any thing, but ſhalt obſerue certaine ſeaſons for faſting, and breake off ſome houres of ſleepe for watching,

ching, that thou mayeſt be fitter for deuotion and holineſſe.

The eight, Thou ſhalt not ſteale from thy Brother any thing how little ſoeuer it bee of things committed to thy truſt in thy profeſsion or calling, but ſhalt content thy ſelfe with that which hee ſhall freely giue thee as thy hyre, conſidering that thou haſt not right to that which another man calleth his.

Theſe eight Commandements are beſtowed amongſt the foure Tribes or Caſts, appropriating to each two Commandements in ſeuerall.

Firſt, *Brammon* and *Shuddery* the Prieſt and the Merchant man are bound in greateſt ſtrictneſſe of Religious obſeruance, and hold the greateſt agreement in their worſhippe; and *Cuttery* and *Wyſe* the Ruler & the Handycrafts man, do moſt correſpond in theirs.

To the *Bramanes* which are the Prieſts, they giue the firſt and ſecond Commandements, as placing the ſtricteſt parts of Religion in theſe two things. Firſt in the preſeruation of liuing Creatures from deſtruction. Next in Abſtinence from things forbidden, as in the eating of Fleſh, or drinking of Wine, to which

which obſeruance they doe alſo ſtrictly enioyne the Merchant-men.

Next, more particularly they apportion to *Shuddery*, as moſt proper to his profeſſion, the third, and fourth Commandements, which two precepts inioyne to Deuotion, and binde from coſenage in their dealings, a ſinne too incident to thoſe that are conuerſant in the ballance and waights, who are ſo myſterious in that particular as may well neede an Act of Religion to reſtraine them from ſuch fraudulency.

To *Cuttery* their Rulers or Magiſtrates, they attribute the fift and ſixt Commandements, as knowing oppreſſion to bee a ſinne moſt common to the Mighty, and inioyning them to Charity, who are beſt able to relieue the neceſſities of the poore.

To *Wyſe* the handycrafts man they referre the ſeuenth and eight Commandements, who haue neede of ſome free times of enioyment, yet giuen to lauiſhment of their gettings, if they were not admoniſhed by their Law; as alſo binding them from theft, a ſinne to which they may be inuited by opportunity, as they diſcharge the duties of their callings in other mens houſes.

In fine, to all theſe they owe a generall obſeruance, but are more particularly cautious in keeping the Commandements appropriated to their owne peculiar Tribe or Caſt.

Since

Since then the Lawes or Precepts of any Religion, are no further to be allowed, than they ſeeme to be well grounded, and to carry truth and good reaſon with them: Me thinks by the way, here is ſomething to be excepted againſt, in this *Banian* Law, which diſtinguiſhing them from men of other Religions, may bee examined whether it may haue allowance or no.

The principall part of their Law admitting nothing prodigious to opinion, we paſſe ouer; onely that which comneth into exception, is that which is laid downe in the firſt and ſecond Commandement, and is enioyned the *Bramanes* and *Banians* to obſerue, *viz.* Firſt, that no liuing creature ſhould be killed. Next, that they ſhould not taſte wine, or the fleſh of liuing creatures.

Concerning the firſt, that they ſhould not kill any liuing creature, the reaſon by which they confirme this precept, is becauſe it is endued with the ſame ſoule that man is.

This we deny, for the *Banians* here ſeeme to halt in their Philoſophy, and the learning of the Ancients, who haue deliuered, that there is a threefold kinde of ſoule. Firſt, a vegetant ſoule, ſuch as is in hearbes and plants. Secondly, a ſentient ſoule, ſuch as is in beaſts. Thirdly, a reaſonable ſoule, ſuch as is in man; which ſoule hath more noble Acts to diſtinguiſh it ſelfe from the other two; As alſo

that when the other doe *interire cum corpore*, periſh with the body, this ſuruiueth, and therefore is not the ſame ſoule, as ſhall hereafter be prooued.

But that this Tenent of theirs denying the ſlaughter of liuing Creatures for Mans vſe is nothing ſoueraigne, may appeare by Scripture, which after the Flood declareth Gods allowance in this particular, *Gen.9.3. Euery moouing thing that liueth ſhall be meate for you, euen as the greene hearbe haue I giuen you all things.* Next by the cuſtome of Nations, who differenced in other points of Religion, yet hold conſent in this ſlaughter of liuing Creatures; adde vnto this the practiſe of *Pythagoras*, one whoſe name they adore, and who did lay the ground whereon this Secte leaneth, he killed an Oxe, as *Athenæus* euicteth, *lib.* 1. *Dipnoſoph.* in this diſtichon.

Inclyta Pythagoræ cum primum inuenta figura eſt,
Inclyta, propter quam victima bos cecidit.

Neither haue they beene abhorrent to this practiſe themſelues, if the report of Hiſtory may be credited, for *Cœl. Rodigin* reporteth, that the ancient *Indians* (which are the people now in mention) when *Liber Pater* diſcouered thoſe parts, were cloathed with the skinnes of wilde beaſts, which were before by them ſlaughtered. Neither is this obſerued

ued by the *Cutteries* now, and therefore may ſeeme to be a Tradition of their owne deuiſing, neither from the beginning by them practiſed, nor by authenticke law enioyned, that it ſhould be an eſſentiall part of their Religion.

And ſo we come to their ſecond Commandement, which containeth in it two prohibitions to be excepted againſt. The firſt, forbidding to drinke of wine: the next, the eating of fleſh.

To the firſt, whereas the *Bramanes* and the *Banians* abſtaine from wine by a Religious kinde of forbearance, at all times and ſeaſons, without the abſolute vſe of the creature; we anſwer, that this is a Tradition voyde of ground or reaſon.

Firſt, it is againſt the common end and vſe of the Creature, which God hath made to comfort the heart of Man, obſeruing theſe cautions. Firſt, that men drinke not too much for the quantity. Secondly, for the manner, not in boaſting or oſtentation. Thirdly, for the time, that it be not when Religious faſts require forbearance. Fourthly, for the place, that it be not where the vſe of the creature may bring ſcandall.

Next, thoſe that haue abſtained from wine, haue abſtained for diuers endes, but not preciſely obſeruing the points of this *Banian* iunction. The *Romans* did forbid their ſer-

uants the drinking of wine, but it was becauſe they might not forget the bonds of duty towards their Maſters. They did alſo inioyne their women to abſtaine from wine, but it was as *Valer. Max.* reports, *Lib.* 2. *Cap.* 1. *Ne in aliquod dedecus prolaberentur, quia proximus à Libero Patre intemperantiæ gradus ad inconceſſam venerem eſſe conſueuit:* Leaſt they ſhould fall into defame, for that the next neighbour to intemperancie is vnbridled luſt. The *Carthaginians* forbad their ſouldiers the iuyce of the grape, but it was leaſt drowſineſſe ſhould oppreſſe them in their watch to a publique perill. The *Egyptian* Prieſts called *Sarabaitæ*, did for temperate ends abſtaine from wine, but it was not for euer. That falſe Prophet *Mahomet*, by his Law forbad the drinking of wine, but it was a Tradition and Impoſture of his owne, and the very *Mullaes* and Prieſts do not obſerue it alwayes at preſent, as I my ſelfe haue beheld. The *Leuites* were forbid to drinke wine, *Leuit.* 10. 9. but it was onely before their enterance into the Sanctuary, that as *Tremelius* obſerueth, they might not deliuer the Counſels of the Lord with a troubled minde, but know what was fit for their adminiſtration: this was no perpetuall prohibition. The *Nazarites* vowe was to drinke no wine, but this was not euer, but in the dayes of ſeparation *Numb.* 6. 2, 3. The *Rechabites* vowed to drinke no wine, but this was arbi-

arbitrary, and not by Religious obligation, and not for euer, but for 30. yeeres, the ſpace betweene *Iehu* and *Ioachim* the latter, and *Zedekiah* King of *Iudah*. The ciuill abſtinence neuertheleſſe is not to be condemned, but this abſolute diſannulment of the vſe of Gods Creature.

Againe, the confirmations of men moſt temperate doe condemne this interdiction of wine. *Gallen* called it the nurſe of old age: *Mneſytheus* allowed men *laxare habenas*, to looſe the reynes in merry and harmeleſſe Potations. Rigid *Seneca* ſaid, though a man ought not by drinking to drowne his ſence, yet hee might by drinking drowne his cares. *Plato* that leaned to ſome of the opinions that this people hold, ſaid that wine was a remedy of God againſt old age, that a man might haue *Vſum liberaliorem vini*, a more liberall vſe of wine; and others thinke, that *Pythagoras* did not altogether abſtaine from the Greeke wines. To conclude, Hiſtorie reporteth of theſe ancient *Indians*, that they were Φιλοινοι, *i. e. vini amatores*, Louers of wine. *Cæl. Rhodigin. lib.* 18. *cap.* 31. reporteth, that at the death or Funerall of one *Calanus*, there was a ſtrife or contention mannaged *Acratopoſiæ*, of healths drinking and he that gained the victory, who was called *Promachus*, emptied foure great drinking Bowles. So that this Law prohibiting the vſe of this Creature,

was not from the beginning, neither is obſerued of all, and therefore ſeemes no prohibition worthy of obſeruance or iniunction.

To the ſecond prohibition, laid downe in their ſecond Commandement, concerning the eating of fleſh, wee thus make our entrance.

Firſt, it is certaine, that theſe *Bramanes* or *Banians* will not eate of the fleſh of liuing creatures, that haue either had life in them, or the likeneſſe thereof; Egges therefore come within the precincts of their abſtinence, becauſe they ſuppoſe the life to bee in the ſhell, by which they become hatched or animate; Roots alſo that are red are abſtained from, becauſe they hold conſanguinity with the colour of blood. Neither will they cure their Feauers by *Phlebotomy*, but by faſting, becauſe they ſuppoſe ſome of the life iſſueth with the blood. The reaſon why they would deterre men from eating of fleſh, is becauſe they ſuppoſe there is a kinde of *Metempſychoſis* or paſſage of ſoules from one creature to another, that the ſoules of men did enter into other liuing creatures, which ſhould make men to abſtaine from taſting of them. Which opinion of theirs, that it may appeare to bee vaine, wee will ſhew firſt who were the Authors of this opinion, concerning ſuch *Metempſychoſis*, and how it hath had his ſucceſſion of maintainers. Secondly, what is the effect

feɑt and ſubſtance of this opinion. Thirdly, ſhew the reaſons by which it is maintained. And laſtly, proceed to the refutation of the ſame.

Firſt, then for the originall of this opinion, though certainely theſe *Indians* are a people ancient, yet may it not be thought, that this opinion began firſt amongſt them. Firſt, becauſe Hiſtory that is the light of times, affirmeth them to be ſlaughterers of liuing Creatures. Next, becauſe *Plato* and *Pythagoras* that haue name for defending this *Metempſychoſis* or *Metempſomatoſis*, haue an honoured mention amongſt the people. It is likely therefore that they haue met with ſome of their writings, in this particular, by which they haue become knowne to them. Thirdly, becauſe *Iamblichus* with *Chæremon* the *Stoicke*, thinke it to be firſt maintained amongſt the *Egyptians*: That from the *Egyptians* then it came to the *Grecians*, that after it had beene rife amongſt them, it was made more tenable by the wits and learnings of *Pythagoras*, *Plato*, *Empedocles*, *Apolonius*, *Tyanius*, and *Proclus*, and might in *Liber Paters* diſcoueries of thoſe parts, bee diſperſed amongſt this people, as well as by a Scholler of *Pythagoras*, who ſpread it in *Italy*, where it found fauour with *Numa Pompilius* that ſuperſtitious Emperour, and was maintained by the *Albanienſes*, and *Albigenſes*, confuted by *Athanaſius*.

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Secondly, touching the ſubſtance of this opinion that gained the Patronage of ſo great Schollers. They did hold, that there was a paſſage of ſoules of one Creature into another, that this Tranſmeation was of the ſoules of men into beaſts, and of beaſts into men: hence *Pythagoras* auerred himſelfe to be *Euphorbus*, & *Empedocles* in his verſe affirmed himſelfe to bee a Fiſh. This made it an abominable crime to eate fleſh, leaſt as ſaith *Tertullian in Apologet. Cont. gent. Cap.* 48. *Bubulam De aliquo Proauo, Quiſpiam obſonaret*: Some ſhould eate vp the Oxefleſh, that had ſwallowed vp his great Grandfathers ſoule. This opinion gayned propugnation and defence by *Pythagoras*, and *Plato*, by this meanes; becauſe that beleeuing the ſoules immortality, it might gaine aſſent with others by this thought of its ſuruiuing in other bodies, after its relinquiſhment of the deceaſed, as *Greg. Tholoſſ.* affirmeth in his *Syntax. Art. Mirab. lib.* 8. *cap.* 12.

Thirdly, the reaſons by which they doe induce aſſent to this Tranſanimation of ſoules, were theſe, becauſe the ſoule was impure by the ſinnes and corruptions of the body, therefore it was needfull it ſhould bee ſublimed from this corruption, by ſuch tranſmeation out of one body into another, as Chymicall ſpirits gaine a purer eſſence by paſſing through the Still or Limbecke, diuers times; euery

euery Diſtillation taking away ſome of his groſſe part, and leauing it more refined. Againe, becauſe it was meete the ſoule ſhould make a ſatisfaction for the filthineſſe it had contracted, by remaining in the priſon of the body, an exile from bleſſedneſſe a longer time, till this paſſage from one body to another had ſo purified them, that they might be fit to enter into the *Elyſium* or place of bliſſe.

Laſtly, in confutation of this opinion for prohibition of eating of fleſh from ſuppoſall of a *Metempſychoſis*; we maintaine that there is no ſuch *Metempſychoſis*, or tranſanimation of ſoules.

Firſt, the immortality of the ſoule wee euince without this *Chymera* of the fancy, by an argument drawne from mans diſſolution: this is the nature of all things that are compounded, that they ſhould bee reſolued into that which they were at firſt before their coniunction. Man is compounded of ſoule and body, the very diſſolution of theſe two in death declareth this, for that cannot be ſeparated that was not before conioyned. This compoſition was by life, and a creature without life, being in the ſoule alone, it is manifeſt that the ſoule had it before euer it came to the body, or elſe that which was dead could neuer haue liued by the meanes of that which was likewiſe dead. If the ſoule had this life before the body, it muſt needes haue the

ſame after in his ſeparation, and by conſequence is immortall.

Next in confutation of their reaſons for this opinion: We anſwer. Firſt, that the ſoule is not cleanſed by ſuch Tranſmeation from body to body, but rather defiled by that filthineſſe thoſe bodies contract, as water becommeth defiled by infuſion into an vncleane veſſell. Much more, ſince they affirme the ſoules of men enter into beaſts, which are creatures of greater impurity. Beſides, thoſe ſpirits that are ſubtiliated by Stils and Lymbecks, the fire is effectuall to their ſubliming, but the bodies haue not the goodneſſe in them that may tend to the ſoules greater purity, in ſuch Tranſmeation. To conclude, it is improbable the ſoule ſhould be enioyned to ſuch a ſatisfaction for ſinne, as tendeth to its greater defilement. Theſe reaſons therefore auaile little to confirme the ſoules Tranſmeation in the manner premiſed.

We in the laſt place ſhall prooue this *Metempſychoſis*, to be no other then a vaine imagination, by the reaſons following.

1. Then, that the ſoules are not deriued from one another *per traducem*, by way of traduction, appeareth by *Adams* ſpeech to *Eue*, *Gen.* 2 23. *This is bone of my bone, and fleſh of my fleſh*: he doth not ſay, ſoule of my ſoule and ſpirit of my ſpirit. It appeareth then, that though ſhee receiued her body from

from *Adam*, yet ſhe had her ſoule from God. And this is that which *Zachery* affirmeth, *Zach.* 12. 1. *The Lord formeth the Spirit of a man within him*: whence *Auguſtine* ſaith, *Eam infundendo creari, & creando infundi*, That the ſoule being put into man was created, and by creating was into man infuſed; if therefore God created ſome, why not all?

2. Of ſpiritual things & corporal, there ſhold ſeeme the ſame manner of increaſe; but the bodies haue new beings, therefore the ſoules.

3. If the ſoules were purified by their paſſage from one body to another, then that man that had the ſoule laſt, ſhould be capable of all that knowledge that was enioyed by them that had it before, and ſo the Infant ſhould be an experienced creature in paſt occurrences: but we diſcerne no ſuch extraordinary ripeneſſe of knowledge in one more then another, but that all our habits are gained by induſtry; which whilſt *Plato* would excuſe, ſaying, that the wandering ſoules did receiue from the diuell a draught of the cuppe of *Obliuion*, and ſo were forgetfull of that which is paſt; *Irenæus* thus taunteth him: If *Plato* had tryall that his ſoule was obtuſed with ſuch a draught: I wonder that he could remember, that his ſoule had loſt her remembrance.

Laſtly, if this were true, it would follow, that the ſoules of beaſts ſhould be immortall,

which would be abſurd to thinke in theſe better knowing times. Hauing therefore proued this opinion of paſſage of ſoules out of one body into another to be a fancy, and nothing reall, this may bee no iuſt cauſe to detaine them from eating the fleſh of creatures, that haue had life in them. Neither would they, if there were great reaſon to the contrary, permit it as they doe in the Caſts of *Cuttery* and *Wyſe*, whom if they pleaſed they might reſtraine by the like iniunction. All which thus euidenced, this already deliuered may be ſufficient to publiſh concerning the firſt Tract in the Booke deliuered to *Bremaw*, touching the Morall Law.

CHAP. IX.

Of the ſecond Tract of the Booke deliuered to Bremaw, *containing their Ceremoniall Law, in their waſhings, Annointings, Offerings vnder greene Trees, Prayers, Pilgrimages, Inuocations, Adorations, together with the formes of their Baptizings, Marriages, and Burials, cuſtomary amongſt them.*

THe ſecond Tract of the booke deliuered to *Bremaw*, comprized certaine ceremoniall iniunctions by them to be obſerued in the particulars following, the knowledge of which being ſomething materiall

riall to ſet forth the Religion of this people, ſhall be the Subiect of this preſent Chapter.

Firſt, then they are enioyned to frequent waſhings of their bodies in Riuers: The originall of which cuſtome they ſay began with this ſecond Age of the world, and was made a part of their worſhippe, to keepe in memory the deſtruction that was brought vpon the world, for their defilement and ſinne. The Ceremony obſerued in their waſhings is this: Firſt, to beſmeare their bodies in the mudde of the Riuer, the Embleme of mans filthineſſe and corruption by nature; then walking into the Riuer, and turning their faces towards the Sunne, the *Bramane* vtters this prayer: *Oh Lord, this man is ſoule and polluted as the Clay or Mudde of this Riuer, but the water thereof can purge off the defilement; doe thou in like manner cleanſe away his ſinne*, ſo diuing and plunging himſelfe three times in the Riuer, whilſt the *Bramane* iterateth the name of the Riuer wherein hee waſheth, > called *Tappee*, with the names of other Riuers in *India*, celebrated for theſe cuſtomary waſhings, as *Ganga*, and *Nerboda*, with other like Riuers, the party ſhaking in his hand certaine graines of Rice, as his offering on the water, receiuing abſolution for ſinnes paſt, is there diſmiſſed.

Secondly, they vſe a certaine Vnction in the forehead of red painting, that hauing

certaine graines ſtucke in the glutinous matter, is as their teſtimony that God hath marked them for his people; this is no other then to keepe in minde the memory of their Baptiſme, which accordingly as the Marke vaniſheth, is daily by them renewed, according to their Waſhings, with the vtterance of certaine words accompanying the action, to put them in minde to bee ſuch as becommeth Gods marke.

Thirdly, they are enioyned to tender certaine Offerings and Prayers vnder greene Trees, the originall of which cuſtome they deriue from *Wyſe*, to whom they ſay God appeared by viſion vnder a Tree, as is formerly mentioned, with iniunction of worſhippe in thoſe places; ſo that the *Bramanes* vnder ſuch greene Trees, erect Temples to Pagods, in which they giue attendance to performe Religious Rites and Ceremonies, to ſuch as repaire thither. The Tree peculiarized for this worſhippe, is called by ſome, as by *Pliny*, and others, *Ficus Indica*, the Indian Figtree; and by *Goropius Becanus*, affirmed to bee the tree of life that grew in the Garden of *Eden*; how farre forth to be beleeued, I referre to *Sr Walter Raleighs* 1. Booke of the Hiſtory of the World, Part 1. Chap. 4. Parag. 1. 2. 3. where the more probable opinion is giuen. Certaine it is, that to this Tree much is attributed by them, and they ſuppoſe ſome notable

ble miſchance ſhall happen to that party that violateth or iniureth the leaſt bowe or branch of the ſame. It is a Tree of fertill growth, whoſe branches be ſpreading, ample, and ſpacious, from whoſe boughes ſo diſpred, doe deſcend certaine ſtemmes, that rooting themſelues anew in the earth, propagate an offſpring, and ſo dilate it, that it ſeemeth beyond the cuſtome of other Trees to be capacious. To this Tree when they repaire, they thither bring Offerings, there they receiue Vnctions, and there are ſprinklings of ſeuerall coloured powders; there they pay their Adorations, which they number by the clapper of a little Bell; there they pray for health, for riches, for fruitfulneſſe of iſſue, for ſucceſſe in affaires, there they often celebrate their Feſtiuals with great concourſe. In which May-game of ſuperſtition to make further inquiry, would be but vaine and fruitleſſe.

Fourthly, they are enioyned to certaine prayers in their Temples, which may hold ſome reſemblance with common Seruice, were it purged of ſuperſtitious Ceremonie; the ſumme of which deuotion, is the repetition of certaine names of God, dilated and explained, where alſo they vſe proceſſions, with ſinging, and loud tinckling of Bels, which chaunting is of their Commandements, with offerings to Images, and ſuch like impertinent ſeruices.

Fiftly,

Fiftly, they are enioyned to Pilgrimages to Riuers farre remote, as to the Riuer *Ganges*, there to waſh their bodies; and to pay their offerings, that the concourſe of people repairing thither is great, and the golden offrings of Treaſure and Iewels throwne into his ſiluer waues, vnualuable; hee is likewiſe eſteemed bleſſed and purified from ſinne, that can dye with a pallate moyſtned with that water.

Sixtly, another portion of their worſhippe they beſtow in Inuocation of Saints, to whom they attribute the powers of giuing ſucceſſe to ſeuerall affaires, they therefore that would bee happy in Marriage, inuoke *Hurmount*; they that are to begin the workes of Architecture, *Gunnez*; they that want health, *Vegenaut*; the Souldier in his aſſault in feates of Armes, cryes, *Bimohem*; the miſerable inuoke, *Syer*; and they that are in proſperity, giue their Oriſons to *Mycaſſer*.

Seuenthly, their Law bindes them to giue worſhippe to God, vpon ſight of any of his creatures, firſt preſented to the eye after the riſing Sunne: Eſpecially they pay their deuotion to the Sunne & Moone, which they call the two eyes of God; as alſo to ſome beaſts which they hold more cleane then others, they giue extraordinary kinde vſage; as to Kine, and Buffalaes, to whom they attribute ſo much innocence and goodneſſe by the ſoules

ſoules of men entring into them, that they beſmeare the floores of their houſes with their dung, and thinke the ground ſanctified by ſuch pollution.

In the eighth place, touching their Baptizings or naming of their Children, the Ceremony thereof is different in the Caſt of the *Bramanes*, and other Caſts. For thoſe that are of the other Caſts, are onely waſht in water; then ſome of the kindred of the party deliuered, menaceth the point of a writing penne againſt the forehead of the Child, with this ſhort prayer, That God would write good things in the front of that Child. All thoſe then that are preſent ſaying, Amen to that prayer; they giue to the Child the name by which hee ſhall bee called, and ſo putting an Vnction of red oyntment in the middeſt of his forehead, as a ſigne that the Infant is receiued into their Church, and marked for one of Gods children, the Ceremony is abſolued. But then the Children that are of the Caſt of the *Bramanes*, are not onely waſhed with water, but annointed with oyle, with certaine words of conſecration, in this māner: *Oh Lord we preſent vnto thee this Child, borne of a holy Tribe, annoynted with oyle, and cleanſed with water*; vnto which adding the former Ceremonies, they all pray that he may liue a righteous obſeruer of the Law of the *Bramanes*: ſo enquiring out the exact time of the

Childs birth, they calculate his Natiuity, gathering by the poſition of the twelue ſignes of heauen, the chances or miſchances that may happen vnto him; all which they conceale, and at the day of the Childs Marriage, (which they accoumpt one of the happieſt dayes in his life) publiſheth the dangers paſt, and the coniecturall euils to come in the ſequeale of his life.

In the ninth place, concerning their Marriages: It is conſiderable, that the time is different from the cuſtome of other Nations, for they Marry about the ſeuenth yeere of their age, becauſe they accoumpt Marriage one of the moſt bleſſed actions of mans life; to dye without which, they accoumpt it a great vnhappineſſe, which often happeneth by protractation and delay of time; as alſo that the Parents might before their death ſee their Children diſpoſed, which commeth to paſſe by theſe earely coniunctions. Next for their contract in Marriage, the Parents of the Children, doe prepare the way by priuate conference; the intention and purpoſe being made knowne, and betwixt them agreed vpon, then there are Meſſengers and Preſents ſent to the Parents of the Mayden to bee married, with the noyſe of Trumpet and Drumme, and the ſinging of ſongs in the praiſe of the perfections of the Bride, which may truely giue her the merite of one worthy to be coueted and

ſought

ſought vnto: which preſents being accepted, then there are gifts ſent backe to the Bridegroome, in token of their acceptance of the nuptiall proffer, with like ſinging of Enconiaſticks in praiſe of the Bridegroome, ſeeing him forth to bee ſo well compoſed, as may well deſerue acceptation. So the *Bramanes* appointing a day for the ſolemnization of the Marriage, then there is a certaine Show, to publiſh to the whole Towne this Marriage intended. This Show is firſt by the Bridegroome, who in Nuptiall pompe attended with all the mens Children in the Towne, of the ſame Tribe, ſome on horſebacke, ſome in Pallankins, ſome in Coaches, all adorned with Iewels, Scarfes, and Pageantlike habiliments, make their Curſitation round about the moſt publicke ſtreets in the Towne, with Trumpets and kettle Drummes, and guilded Pageants; the Bridegroome is diſtinguiſhed from the reſt by a crowne on his head, decked with Iewels very rich. And hauing thus publiſhed himſelfe: The next day followeth the Bride in like pompe crowned, attended with all the Girles of the ſame Tribe in no leſſe brauery and triumphant accommodation, expoſed to view of the Spectators. The day drawing to his decline, they repaire home to accompliſh the full Rites of Marriage. The Ceremony obſerued in their Marriage is, that they neuer are conioyned together but at

the going downe of the Sunne, at which time a fire is made, and interpoſed betweene the Married couple, to intimate the ardency that ought to be in their affections; then there is a ſilken ſtring that incloſeth both their bodies, to witneſſe the inſoluble bond of wedlocke, that in Marriage there ought to bee no deſertion or forſaking one another. After this bond there is a cloath interpoſed betwixt them, ſhewing that before Marriage they ought not to make their nakedneſſe knowne one to another; this cuſtome they ſay was taken from the meeting of *Brammon* with *Sanatree*, who becauſe they were naked, coueréd their immodeſt parts, till the words of Matrimony were vttered. So the *Bramanes* pronouncing certaine words enioyning the man to affoord all things conuenient to the woman, and charging the Woman to loyalty in the marriage vowe, with pronunciation of a bleſſing of fruitfull iſſue to them both; the ſpeeches concluded, the cloath interpoſed, reſt away; the bond by which they were engirt vnlooſed, and after that, full freedome to communicate themſelues to each other. Dowry there is none giuen, that the drifts of Marriage might not be mercenary, ſaue the Iewels worne on the Bridall day; and to the Feaſt none repaire but thoſe of the ſame Caſt. To conclude, in marriage they haue ſome particular legall iniunctions, by which the

the Tribes are differenced: as firſt, that no woman may bee admitted to ſecond Marriage, except in the Tribe of *Wyſe*, which are in the handycrafts men. Secondly, that men in all Tribes are admitted to ſecond Marriages, except in the *Bramanes*. Thirdly, that euery Tribe do marry of ſuch as are of his owne Caſt: Therefore the *Bramanes* muſt marry with ſuch as are deſcended from the *Bramanes*; and the *Cutteryes*, with ſuch as are deſcended from the *Cutteryes*; ſo likewiſe the *Shudderyes*. But the *Wyſes* are not onely enioyned to match into their owne Tribe, but into ſuch as be of their owne Trade; as a Barbers ſonne, to a Barbers daughter, and ſo of others to keepe their Tribes and Trades from commixtion.

Laſtly, as for their burials, this is their cuſtome; when any man is deſperately ſicke, and paſt hope of recouery, they inioyne him to vtter *Narraune*, which is one of the names of God, importing Mercy to Sinners, of which mercy at that time he ſtandeth moſt in need. His ſpirits languiſhing, they ſtretch out his hand, pouring faire water into it, as the offering of his life, praying to *Kiſtneruppon* the God of the water, to preſent him pure to God, with this offering of his hand. His life being departed, they waſh his body as a teſtimony of his cleanneſſe and purity; this is the Ceremony obſerued in the viſitation of their

ſicke. After this, for the buriall of their dead: it is after this manner. Firſt, they beare the dead body to a Riuers ſide appropriate to ſuch purpoſe; where ſetting the Corps downe on the ground, the *Bramane* vttereth theſe words; *Oh earth, wee commend vnto thee this our Brother, whilſt he liued thou hadſt an intereſt in him; of the earth he was made, by the bleſsing of the earth he was fed, and therefore now hee is dead, we ſurrender him vnto thee.* After this putting combuſtible matter to the body, accended and lighted by the helpe of ſweete oyle, and aromaticall odours ſtrowed thereon; the *Bramane* ſaith, *Oh Fire, whilſt he liued, thou hadſt a claime in him, by whoſe naturall heate he ſubſiſted, wee returne therefore his body to thee, that thou ſhouldſt purge it.* Then the ſonne of the deceaſed, taketh a pot of water, and ſetteth it on the ground, vpon which he ſetteth a pot of Milke, when throwing a ſtone at the lower pot, he breaketh it to ſheards, which rendereth the water to loſſe, and periſhing; the veſſell of milke aboue defrauded of his ſupport, powreth forth his humidity on the ground likewiſe, vpon which the Sonne thus moralizeth the action; That as the ſtone by his violence, cauſed the veſſels to yeeld forth their humour: ſo did the aſſault of ſickneſſe ruine his Fathers body, and bring it to loſſe as milke or water, that is ſpilt on the ground, neuer to bee redeemed. The body then being in-

incinerated or burnt to aſhes, they diſperſe the aſhes abroad into the Ayre, the *Bramane* vttering theſe words: *Oh Ayre, whilſt hee liued by thee he breathed, and now hauing breathed his laſt, we yeeld him to thee.* The aſhes falling on the water, the *Bramane* ſaith: *Oh water, whilſt he liued thy moyſture did ſuſtaine him, and now his body is diſperſed, take thy part in him:* So giue they euery Element his owne, for as they affirme man to haue his life continued by the foure Elements, ſo they ſay he ought to bee diſtributed amongſt them at his death. After this funerall ſolemnity, the *Bramane* preſenteth to the ſonne or neereſt kindred of the deceaſed, a Regiſter of the deceaſes of his Anceſtors, as alſo readeth to him the law of Mourners. That for tenne dayes he muſt eate no Beetle, nor oyle his head, nor put on cleane cloathes, but once euery month throughout the whole yeere, on the day of the month in which his Father deceaſed, muſt make a feaſt, and pay a viſitation to that Riuer that drunke vp his Fathers aſhes. Since theſe lawes and iniunctions, there hath ſprung vp a Cuſtome amongſt them, that the women that ſuruiue their husbands, ſhould offer themſelues vp aliue to be ſacrificed in the flames with them, which to this day is obſerued in ſome places, & for ſome perſons of greater worth, though the examples be more rare now, then in former times, of which cuſtome *Propertius* thus ſpeaketh. *Fælix*

Bell.

Fœlix Eois lex funerii vna Maritis,
Quos Aurora ſuis rubra colorat aqnis:
Namq; vbi mortifera iacta eſt fax vltima lecto,
Vxorum ſuis ſtat pia turba Comis.
Et certamen habent lethi, quæ viua ſequatur
Coniugium, pudor eſt non licuiſſe mori.
Ardent victrices & flamma pectora præbent,
Imponuntq; ſuis ora peruſta viris.

The Engliſh.

A happy funerall Law thoſe Indians hold,
Where bright Aurora ſhines with beames of gold,
For when in fiery brands the Husbands lye,
The Women ſtand with hanging treſſes by:
And ſtriue who to their Husbands firſt may turne
A body chaſt into the flaming vrne:
whilſt to the fire they yeeld a conſtant breſt,
And with parcht mouthes, do kiſſe their loues to reſt.

But though *Propertius* maketh this to bee a witneſſe of their coniugall chaſtity; yet *Strabo* maketh the ground thereof to bee the *Indian* womens diſloyalty to their husbands; who in former times by ſecret meanes, vntimely poyſoned them, to enioy their Paramours: The *Raiahs* therefore to reſtraine this practiſe, did procure the *Bramanes*, to make it an act of Religion to interdict ſecond Marriages to the women, and that after the deceaſe

ceaſe of the husband, the woman ſhould no longer ſuruiue, that ſo they might become more carefull of their preſeruation. The chaſter ſort, to gaine an honour out of the infamy caſt vpon their Sexe, did by voluntary ſufferance remooue all ſuſpition of ſuch machination of euill, ſince they were ſo ready to cope with the terror of death, to confirme their loue: The Ceremony whereof is this; When their husbands dye, they array themſelues in their beſt ornaments and Iewels, and accompany the body to the funerall pit, ſinging all the way encomiaſticke Songs, in praiſe of their deceaſed husbands, expreſſing a deſire to be with them: the body then being layd in the Graue, the woman with a cheareſull countenance imparteth her Iewels to her deareſt friends, leapeth in to the Corps, whoſe head ſhee layeth in her lappe; the muſicke ſounding aloud, the pile is kindled by the fire, and ſet on a flame, whilſt ſhe maketh herſelfe a Martyr to approoue her loue.

Theſe obſeruances, partly inioyned by their law, and by themſelues inſtanced in their preſent practiſe, may haue beene ſufficient to giue you information, what might be the ſubſtance of the ſecond Tract of the booke deliuered to *Bremaw*: what the third Tract imported, and how it is confirmed by their preſent Manners and Cuſtomes, wee ſhall glance at, in the following Chapters.

CHAP. X.

Of the third Tract deliuered to Bremaw, *concerning their foure Tribes or Caſts; their iniunction to follow that order of Gouernment, and ſo touching the firſt of thoſe Tribes, called the* Bramanes; *the deriuation of the name, their kindes, the number of their Caſts, their Miniſteriall diſcharge, Studies, and Schoole diſcipline.*

AFter the conſideration of the Ceremonies enioyned and obſerued by them in matters of their worſhippe, as it was the Subiect of the ſecond Tract of the booke deliuered to *Bremaw:* Now followeth the third Tract, declaring in what manner of order or diſtinction they ſhould liue, and what was meete for euery one to obſerue in his owne particular Tribe.

And becauſe there could bee no inuention more commodious for the gouernment of the world, then was vſed by the foure Tribes in the firſt Age, as to haue *Bramanes* to inſtruct the people in matters of Religion; to haue *Cutteryes* that ſhould ſway the Scepter, and keepe men in obedience; to haue Merchant men that ſhould vſe Trafficke and Trade as did *Shuddery*; to haue ſeruile and manufactory men, that ſhould ſerue the vſes of the world in the handicrafts, as did *Wyſe:* Therefore they were by this Tract bound to keepe

keepe their owne peculiar Tribe or Caſt, and to obſerue what was proper to the faculties of each in ſeuerall; which accordingly was done, and is yet continued ſo farre as it lyeth in their power to conſerue this Ancient forme of gouernment and policie: wherein if I ſhall ſomewhat digreſſe from their iniunctions, which for the moſt part preſent things leſſe pertinent to be knowne, to a more particular diſplay of their manners, I ſhall better diſcharge the parts required in this Tract.

The *Bramanes* then being the firſt of theſe Tribes, ſomething ſhall be noted in particular touching them; and firſt of the name *Bramane*. *Suidas* is of opinion, that they are called *Bramanes* of one *Brachman*, that was the firſt preſcriber of their Rites. *Poſtellus, lib. d. Origin. Cap.* 13. & 15. affirmeth them to bee deſcended from *Abraham* by *Cheturah*, who ſeated themſelues in *India*, and that ſo they were called *Abrahmanes*; the word ſuffering a *Syncope*, they in the tract of time, for breuity of pronunciation became called by the name of *Bramanes*. But they neither know of any ſuch as *Brachman*, neither haue they heard of *Abraham*, but affirme they receiue this name of *Bramanes* from *Brammon*, which was the firſt that euer exerciſed their Prieſtly function, as they finde by record; or elſe from *Bremaw*, by adiection of this particle (*nes*) who was

the firſt of the ſecond Age, to whom the Law was deliuered.

Touching the kindes of theſe *Bramanes*, taking them for ſuch as diſcharge the Prieſtly office amongſt the people, they are of two ſorts: Firſt, the more common *Bramanes*, of which there are a greater number in *India*: or the more ſpeciall, of which there be fewer, and theſe be called by the *Banians*, *Verteas*, by the *Moores*, *Sevrahs*.

The common *Bramane* hath eighty two Caſts or Tribes, aſſuming to themſelues the names of that Tribe; which were ſo many wiſe men or Schollers famed for their learning amongſt them, called *Augurs*, or Southſayers, of ſuch a place of dwelling. Thus the prime of them was called *Viſalnagranauger*, that is, the Augur of *Viſalnagra*, the 2 *Vulnagranauger*, that is, the Augur of *Vulnagra*, a towne ſo called; and ſo of the reſt according to theſe 82 Caſts to be diſtinguiſhed, being *Bramanes* of the diſcipline of ſuch an *Augur*.

Theſe *Bramanes* as they diſcharge their Miniſteriall function, in praying with the people, or reading their Law, haue ſome peculiar iniunctions: As firſt, that they ſhould ſtraine their bodies into certaine mimicall geſtures, ſo as may moſt face the people to gaze vpon them and liſten to them; that they pray with both their hands open to heauen, as ready to receiue the things they pray for; that they pray with demiſſiue eyelids, and ſitting with

their knees deflected vnder them, to ſhew their feare and reuerence. Next that they muſt neuer reade of the booke deliuered to *Bremaw*, but it muſt be by a kinde of ſinging, and quauering of the voyce, which they ſay was not onely practiſed by *Bremaw*, when it was publiſhed; but was alſo inioyned by God, that they might make his Law as the matter of their reioycing.

The *Bramanes* are likewiſe the Seminaries of diſcipline amongſt the younger ſort of that Caſt, whoſe orders both in their initiation and entrance into that manner of learning is obſeruable; as alſo no leſſe in their confirmation, and ordination to the Prieſthood: for firſt, about the ſeuenth yeere of their age they are receiued to diſcipline, being cleane waſhed, to intimate the purity of that Caſt; then they are receiued naked, to ſhew that they haue ſtript off all other cares, to apply themſelues to ſtudy; then their heads are ſhauen, a long locke being onely left on the hinder part of the head, to ſhew that they muſt not forſake their ſtudy, if they doe, by that locke they ſhall be drawne backe againe. They are bound to a *Pythagorean* ſilence and attention, & prohibited haulking, ſpitting or coughing; wearing about their loynes a girdle of an *Antilops* skinne, and another thong of the ſame about their necke, deſcending vnder the left arme. About the foureteenth yeere of

their age (if they be capable) they are admitted to be *Bramanes*, exchanging thoſe leather thongs, for foure ſealing threds, that come ouer the right ſhoulder, and vnder the right arme, which they ſleepe withall, and neuer put off, but weare them in honour of God, and the three perſons, *Bremaw*, *Vyſhney*, and *Ruddery*, and as the badge of their profeſſion; in which ordination they are enioyned: Firſt, not to alter their Caſt or Tribe. Next to obſerue all things enioyned in the *Bramanes* Law. Laſtly, not to communicate the myſteries of their Lawes to any of a different Religion. Theſe bee the moſt of the principall things obſerued by theſe *Bramanes*.

Now for the more ſpeciall *Bramane*, by them called the *Vertea*, he is ſome man of the Caſt of the *Shudderyes*, or Merchant men, who for deuotion taketh this condition on him; hee is one that for his habit weareth a woollen garment of white, deſcended to the middle of his thigh, leauing the lower parts naked; his head is alwayes vncouered, as a witneſſe of his perpetuall reuerence of God aboue; they doe not ſhaue, but plucke off all the hayre on their heads, ſaue ſome ſmall remainder on the crowne; the like they do from their chinne alſo.

Of this ſort of *Bramane* there be ſeuerall Caſts likewiſe; one is called the *Soucaes*, and theſe goe not to Church, but performe diuine

uine Rites at home. Another is of the *Tuppaes*, theſe goe to Church to pray. A third is of the *Curthurs*, and theſe pray by themſelues, without ſociety. A fourth called the *Onkeleaus*, and theſe indure not Images. A fift called the *Puſhaleaus*, the moſt ſtrict of them all.

Theſe kinde of *Bramanes* haue a Feſtiuall called *Putcheſon*, which is kept once euery Month, by fiue dayes ſolemnization, but betwixt each day of the fiue they keepe a faſt; this feaſt is kept at the ableſt mens houſes, and commonly at thoſe times a penſion is giuen, to reſtraine the death of cattell, or other liuing creatures.

More ſtrict they ſeeme to be in many things then the common *Bramanes*, for the other are not forbidden marriage, theſe are; more abſtinent they are in dyet, for out of the former Feaſts they eate nothing, but what is giuen them, and reſerue nothing for another meale. More cautelous they are for the preſeruation of things animate, for they will drinke no water but boyld, that ſo the vapour which they ſuppoſe the life of the water, may goe out. They diſperſe their very dung and ordure with a beaſome, leaſt it ſhould generate wormes that bee ſubiect to deſtruction; and they keep an hoſpital of lame & maimed flying fowle, redeemed by a price, which they ſeeke to reſtore: They haue all things common, but place no faith in outward waſhings, but

but rather embrace a careleſſe and ſordid naſtineſſe. And this is ſufficient to note concerning this kinde of *Bramane*.

CHAP. XI.

Concerning the ſecond Tribe or Caſt called the Cutteryes, *preſenting them in their flouriſhing eſtate, their declining eſtate, and their preſent eſtate.*

THe ſecond Caſt or Tribe being the *Cutteryes*, had their denomination from *Cuttery*, the 2 ſonne of *Pourous*, who becauſe Domination & Rule was committed vnto him, therefore all Souldiers and Kings are ſaid to be of this Tribe. That particular of *Bremawes* booke that concerned this Caſt or Tribe, contained certaine precepts of gouernment and policie, the knowledge of which being but of common import, I rather chuſe to omit, and proceede to ſhew ſome other things notable concerning this Tribe, touching their ſtate or condition. Theſe *Cutteryes* may then be conſidered, either according as they were in their flouriſhing eſtate, or elſe in their declining eſtate, or in their preſent eſtate.

As they were in their flouriſhing eſtate, they were the Ancient Kings and Rulers of *India*, eſpecially of that part called *Guzzarat*, and

and were called by the name of *Raiahs*, which ſignifieth a King, whereof ſome were of greater dominion than other, according as they were of greater force. Theſe *Raiahs* had principally foure men about them of eminency. The firſt of which were the *Brammes*, who by Southſaying and Augury did ſhew the Kings what time was moſt meete to beginne their deſignes to proſecute them with ſucceſſe. The ſecond was one called the *Pardon*, which was a man of policy in the carriage of State buſineſſe, and diſpatched all matters of Iudicature, hauing reference to the King for Iuſtice. The third was one that was called the *Moldar*, or the Kings Chamberlaine, who was moſt commonly preſent with the King, as the companion of his conuerſation. The fourth was the Generall of the Kings Armies in the field, called *Diſnacke*, who was ſent abroad about all expeditions of warre. Theſe were the foure that had chiefe eminency about the King. Furthermore, theſe *Raiahs* are ſaid to haue thirty ſixe Tribes, as the noble families whence they were deſcended; ſome were of the Caſt or Tribe of *Chaurah*; ſome of the *Solenkees*; ſome of the Tribe of *Vaggela*; ſome of the *Dodrputhaes*; ſome of the *Paramars*; that ſo no man of obſcure birth might preſſe to dignity, but being deſcended from ſome of the thirty ſix families; thus the *Raiahs* liued in their flouriſhing eſtate.

Now touching their declining ſtate : It is recorded in their Hiſtory, that one *Rannedeuill* a vertuous woman, did at her death prophecy the decline of the *Banian* State, in the time of *Rauiſaldee* chiefe *Raiah*, the beginning of which decline ſhould be in his next Succeſſors daies, which they ſay accordingly happened as ſhall appeare by the Story following.

It is then deliuered in their Hiſtory, that there was a *Raiah* called *Rauiſaldee*, who had a ſonne called *Syderaüſaldee*: *Rauiſaldee* ſuffering the common change of Mortalitie, his ſonne was careful to expreſſe his duty to his deceaſed father, in a coſtly Monument, at a place called *Sythepolalpore*, which being finiſhed with great curioſitie of Art, and coſt correſpondent to that curioſity, being pleaſed with the worke, and deſiring to keepe his Fathers memory and his owne laſting by that Monument, hee conſulted with the *Bramanes*, to know whether that Temple ſhould long abide, or if that pile of goodly workemanſhippe ſhould ſuffer ruine; by whom it ſhould be defaced. It was diuined to him by one *Madenauger*, one famous in the diſcipline of the *Bramanes*, that one *Sultan Alaudin*, a *Patan*, King of *Delee*, ſhould deface the ſame, as alſo gaine ſome great conqueſt in *Guzzarat*. *Syderaüſaldee* hopefull to preuent the defacement of this Temple, by ſome timely compoſition, di-

diſpeeded his *Bramane Madewnauger*, and his Pardon, to *Delee*, to inquire out the ſaid *Alaudin*, and by a ſumme of money to procure the peace of his Fathers bones, and the ſparing of the Temple. But comming thither they could finde no ſuch man of any eminency, but another in the gouernment: onely by ſtrict inquiſition they met with a wood-gatherer there, who had a ſonne ſo called; thither they repaire to the amazement of *Alaudins* poore parents; They make knowne the reaſon of their comming, and finde the boy adminiſtring food to a young Kid in his Fathers backeſide. The *Bramane* propoſing to him the high fortunes that ſhould betyde him in being King of *Delee*, and in the conqueſt of *Guzzarat*, as alſo the end of their Meſſage, that *Syderaüſſaldee* did greet him, and did deſire him that when thoſe things ſhould happen and he ſhould inuade *Guzzarat*, that hee would forbeare to deface the Temple aud Monument of his Father erected at *Sythepolalpore*, as a motiue to which fauour, *Syderaüſſaldee* did freely preſent him with a ſumme of money, which ſumme they tendered to *Alaudin*. *Alaudin* boldly anſwered, that hee was not in appearance capable of any ſuch fortunes, but if the heauens had ſo ſet it downe in their great volume, he could not alter it, but muſt lay waſte the Temple, and in the Maieſty of his nature refuſed the gift and

treaſure brought him. His Parents better inſtructed by their owne neceſſitie what was meete for him to doe, then his heroicke diſpoſition would be taught, importuned him to take the treaſure, vrging their owne needes, and how conuenient a helpe it might bee to raiſe him to thoſe fortunes that were to him diuined. So apprehending the counſell to bee but reaſonable, hee tooke the treaſure, and gaue an *Eſcript* or writing, that albeit the heauens had decreed that he ſhould ſcatter ſome ſtones of that building, yet hee would picke them out of the Corners thereof in ſuch manner, as ſhould fulfill his fortune, and make good his promiſed fauour to *Syderaüſſaldee*, in the ſparing of that Temple and Tombe of his Father. By this money of compoſition, *Alaudin* gathered Souldiers, and betooke himſelfe to Armes, wherein he prooued himſelfe ſo reſolute, that hee gained great fame, whereunto his diuining fortunes became ſuch a Sparre, that he was made King of *Delee*, and after that made inuaſiue conqueſts on *Guzzarat*, fulfilled his promiſe to *Syderaüſſaldee* in treatie on the fore mentioned buſineſſe. In which conqueſt hee ouerthrew many *Raiahs*, to the great ruine and decline of the *Banian* State: But growing weary of this long warre, and many *Raiahs* flying to places inacceſſible, led with a deſire to returne to *Delee* his natiue place, hee committed the further ma-

managing of theſe warres to one *Futtereon*, that was his Cup-bearer; in this manner. For *Alaudin* conſidering how great he was grown from nothing (and that accidentally) he determined as accidentally to heape this fortune vpon another; purpoſing ouer night with himſelfe, that whoſoeuer did firſt preſent him the next morning with any gift, on him to confirme the gouernment of that part of *Guzzarat* hee had conquered. It ſo fell out, that whilſt this ſecret was lodged vp in the Kings breſt, that the fore mentioned *Futtereon*, the Kings wine keeper, by the riſing Sunne tendered a Cuppe of wine to the Kings hand; who ſmiled and looked fauourably vpon him, and in the preſence of his Army, comfirmed him his Succeſſor in the Gouernment of that he had wonne, inioyning them all ſo to acknowledge him, and to doe whatſoeuer he ſhould command in the further proſecution of that conqueſt: ſo *Sultan Alaudin* departed to *Delee*, and the ſaid *Futtereon* did further inuade *Guzzarat*, and ſo did the reſt of the *Mahoometans* that ſucceeded him, to the decline of the *Banian* State and Regiment.

Now for their preſent eſtate, ſome of the *Raiahs* yeelded, others flying to retyrements impregnable, lay in the Mawe of the Countrey, and could not be conquered euen to this day: but making outroades, prey on the *Caffaloes* paſſing by the way; and ſometimes come to

the skirts of their ſtrongeſt and moſt populous townes, hauing many reſolute Souldiers to goe on in theſe attempts of rapine, called *Raſhpootes*, which implyeth as much as the ſonnes of Kings; for being of the Caſt of the *Cutteries*, it is like they were nobly deſcended, and ſome of the Progeny of thoſe that were ouerrunne in the *Guzzarat* conqueſt. Of thoſe that liue vnconquered at this day, ſuch a one is *Raiah Surmulgee*, liuing at *Raſpeeplaw*; *Raiah Berumſhaw*, at *Molere*; *Raiah Ramnagar*; *Raiah Barmulgee*, and the great *Rannah*, who hath fought many ſet battels with the *Moguls* forces. This may be obſeruable concerning the Caſt of the *Cutteryes*.

CHAP. XII.

Of the third Tribe or Caſt called the Shudderyes, *of the meaning of the name* Banian, *of their Caſts, and the forme of their Contracts, in buying and ſelling.*

THE third ſonne of *Pourous* being called *Shuddery*, and the Profeſſion appointed him to follow being Merchandize, all ſuch as liue in the nature of Merchants are comprized vnder this name, and belong to this Caſt: that which the booke deliuered to *Bremaw* contained concerning this Tribe, was no other then a ſummary of re-

religious aduertiſements, proper to the carriage of this Profeſſion, enioyning them to truth in their words, and dealings, and to auoyd all practiſes of circumuention in buying and ſelling. What may be further worthy of note concerning this Tribe (being thoſe that are moſt properly called *Banians*) at preſent is either concerning the name *Banian*, the number of their Caſts, or the forme of their contracts of buying and ſelling.

Firſt, vnder the name of *Banians* is comprized either ſuch as are Merchants onely, or Brokers for the Merchant, for nothing is bought but by the mediation of theſe, who are called *Banians*, which importeth as much in the *Bramanes* language wherein their Law is written, as a people innocent and harmeleſſe, becauſe they will not indure to ſee a Fly or Worme, or any thing liuing iniuryed, and being ſtrucken beare it patiently without reſiſting againe.

Next for the number of their Caſts, they are equall to the *Bramanes*, being the ſelfe ſame Caſts, chuſing either to be vnder their diſcipline, that are *Viſalnagranaugers*, or *Vulnagranaugers*, from the peculiar inſtruction of which *Bramanes* they are guided in matters belonging to religious worſhippe, for being moſt like vnto the *Bramanes* in their Law, they more ſtrictly follow their iniunctions then the other Tribes.

Laſtly,

Laſtly, their forme of contract in buying and ſelling is ſomething notable, and diſtinct from the cuſtome of other Nations; for the Broaker that beateth the price with him that ſelleth, looſeth his *Pamerin*, that is folded about his waſte, and diſpreading it vpon his knee, with hands folded vnderneath, by their finger ends the price of pounds, ſhillings, or pence is pitched, as the chapman is intended to giue; The Seller in like manner intimateth how much he purpoſeth to haue, which ſilent kinde of compoſition they ſay their Law enioyneth as the forme of their contract.

CHAP. XIII.

Of the fourth Caſt called the Wyſes, *the meaning of the name, their kindes, and ſeuerall Caſts;* Bremaws *time is expired, he is tooke vp to heauen; the ſecond Age is concluded by the deſtruction of Winde and Tempeſt.*

LAſtly, as the fourth Sonne of *Pourous* was called *Wyſe*, and was the Maſter of the Mechanicks or handy-crafts, ſo all manufactory men were to belong to the Caſt of the *Wyſes*. Thoſe directions that were in *Bremawes* booke for theſe, were in precepts touching their behauiours in their callings.

This name *Wyſe* implyes as much as one that

that is ſeruile or inſtrumentary, for this cauſe as it may be ſuppoſed, becauſe they are ſeruile or helpefull to ſuch as neede their Art, as was *Wyſe*, and thoſe deſcended from him, who were indued with diuers inuentions; theſe people are at this preſent moſt ordinarily called by the name of *Gentiles*.

Which *Gentiles* are of two ſorts or kindes: firſt, the purer *Gentile*, ſuch as liueth obſeruant of the dyet of the *Banians*, abſtaining from fleſh and wine, or vſing both very ſeldome; or elſe the *Gentile Viſceraun*, called the impure or vncleane *Gentile*, which taketh a greater liberty in dyet, eating fleſh or fiſh or things animate; ſuch are the husbandmen or inferior ſort of people, called the *Coulees*.

The purer ſort of *Gentile*, as they hold greateſt relation in their religious liberty with *Cutteryes*, ſo they agree in the number of their Caſts, hauing ſixe and thirty, according to the number of the trades or profeſſions practiſed amongſt them. In the particular of their handycrafts this is obſeruable, that they make as few inſtruments ſerue for the effectuating of diuers workes as may bee, and whatſoeuer they do, is contrary to the Chriſtian forme of working, for the moſt part. Such is the ſubſtance of the third Tract of the booke deliuered to *Bremaw*, concerning the foure Tribes or Caſts, ſomewhat accommodate to their preſent manners.

This booke comprizing in it the Platforme of Religion and Gouernment thus deliuered to *Bremaw*, was by him communicated to the *Bramanes* of thoſe times, and by them publiſhed to the people, ſhewing what Religion they ſhould obſerue, and how they ſhould liue in their ſeuerall Tribes or Caſts. After which according to the preſcriptions therein, the Rulers did keepe the people in the order of Gouernment: The Prieſts or *Bramanes* did giue aduiſe in matters of Religion: The Merchants did follow Traffique and Merchandizing: And the Handycrafts men did follow their ſeuerall profeſſions, ſeruing the needs of all men that had vſe of them; all things hauing a good beginning in this ſecond Age, Religion was embraced, Prayers were made to God, and the three perſons, *Bremaw*, *Viſtney*, and *Ruddery*; the bankes of the Riuers were frequented, and daily waſhings were not neglected.

But after the people were multiplyed, the ſucceeding Generations were not of the primitiue integrity, but the lower the times grewe, the worſe they were at the bottome. The *Bramanes* grew hypocriticall and lip-laborious; the *Cutteryes*, or Rulers ſwelled with pride and ambition, cryed out for larger Territories, meditating vniuſt ampliations of Gouernment. The Merchants grew full of fraudulency in their dealings. And the Handy-

dycrafts grew idle and ouervaluing their labours.

In this vproare of vngodlineſſe, the Lord grew angry, and full of indignation, and deſcended on Mount *Meropurbatee*, acquainting *Bremaw* with the wickedneſſe of the world, who deſcended and premoniſhed them of the iudgement to come, which a while huſht the cry of their wickedneſſe; but they fell to their old euils againe. *Bremaw* then interceded for them, but the Almighty would not be pacified, but took *Bremaw* vp into his boſome, the time of his aboad on earth being expired, that he might not behold the euils of the time to come.

Then the Lord made knowne his purpoſe of deſtroying the world to *Viſtney*, whoſe nature and office being to preſerue the people, did intercede for them: but the Lord would not be pacified, but gaue charge to *Ruddery*, whoſe office was to bring iudgement and deſtruction on ſinners, to cauſe the bowels of the earth to ſend out a winde, to ſweepe the Nations as the duſt from the face of the earth.

So *Ruddery* enraged the windes in the bowels of the earth, which braſt forth into Eruptions, and the great body of the world had her trepidations and wauerings, the day ſeemed to change colour with the night, the Mountaines and hils were hurled from their

foundations, and as ſome report the Riuer *Ganges* was carried from her wonted Rote, to runne in a new Chanell; ſo the Tempeſt deſtroyed all people, ſauing a few that the Lord permitted *Viſtney* to couer with the skirt of his preſeruation, reſerued to be the Propagaters of mankinde in the third Age, and ſo this Age concluded.

CHAP. XIIII.

Shewing the beginning of the third Age, the Reſtauration of the ſame by Ram; *new euils bring a iudgement, concluding the third Age by an Earthquake or Chaſma.*

Rvddery hauing reſtrained the windes from their former violence, all now was huſht; but miſerable and lamentable it was to behold the earth ſo deſolate and voyd of inhabitants, more miſerable to ſee the carkeiſes that were ſcattered on her ſurface, ſome blowne from the tops of high Mountaines, others bruiſed to maſh, all ruined and deſtroyed; ſo that the Almighty repented him of his owne worke, and *Ruddery* was ſorry that he ſhould be an inſtrument of ſo great fury and deſtruction.

But becauſe the head of all the former diſorders was from the wickedneſſe and ill gouernment of the Kings and Rulers, therefore the

the Lord vtterly raced out all of the Tribe or Caſt of the *Cutteryes*; thoſe that were preſerued from deſtruction by the skirt of *Viſtneys* preſeruation, being ſome few of the other three Caſts or Tribes.

Now becauſe theſe foure Caſts were ſo neceſſary to the worlds gouernment, that it could not ſubſiſt without them, though the Caſt of the *Cutteryes* periſhed intyrely, for their wickedneſſe; yet that they might be renewed againe from a holier beginning, the Lord appointed that from the *Bramanes* the line of the Kings ſhould bee renewed. So the Chiefe of the *Bramanes* that was then preſerued by *Viſtney*, was called *Ducerat*; the next child that was borne after this deſtruction, and which was the youngeſt of foure, was choſen to propagate the race of their Kings, and Rulers, who being religiouſly edûcated, might as well fauour piety as pollicy, and with holineſſe and prudence gouerne men in their ſeuerall Tribes.

So he did many worthy Acts, and exceedingly maintained Religion, was a Patron to the *Bramanes*, and Churchmen, and his name was *Ram*; who became ſo memorable for his worthy deedes, that his name is made honorable in the mention amongſt them euen to this day, that whenſoeuer they meete and ſalute one another, they cry *Ram, Ram*, as a word importing the wiſhes of all good.

It is like that after him there ruled many worthy Kings, but tract of time rendering euery thing worſe at the latter ending then at the beginning, brought forth ſuch as followed the courſe of the ancient wickedneſſe, and new ambitions, and new hypocriſies, and new frauds and circumuentions, and daily breaches of the Law deliuered in *Bremanes* book, began afreſh to make intruſion amongſt them.

So the Almighty was againe angry, that after ſo many iudgements, the people would not be warned to his feare, therefore by Gods appointment, *Ruddery* cauſed the earth to open and ſwallow them vp aliue, reſeruing onely ſome few of the foure Tribes, as a laſt tryall for the new peopling of the world againe. And ſuch was the concluſion of the third Age of the world.

CHAP. XV.

The fourth and laſt Age of the world, Viſtneyes *rapture to Heauen, the* Banians *opinion touching the finall concluſion of the world, and in what manner they ſuppoſe it ſhall be.*

AFter this, the Almighty againe commanded, that the world ſhould bee peopled by thoſe that were reſerued, amongſt whom there was one *Kyſtney*, a famous

mous Ruler and pious King, of whoſe vertues they haue ample record, as being one moſt notable in the laſt Age, which they thinke now by the courſe of time to be deuolued vpon vs; he did wonderfully promote Religion, vpon which there was a reformed beginning of goodneſſe.

By this, *Viſtneyes* time (as they ſay) being expired, in this place and vale of mortality; the Lord tooke him vp to heauen, there being no further neede of his preſeruation, for when this Age is concluded, there ſhall be a finall end of all things.

But the *Bramanes* though they ſuppoſe time to be running on the fourth Age of the world, yet they ſuppoſe this Age ſhall bee longer than any of the reſt, in the end whereof they ſay *Ruddery* ſhall be rapt vp into heauen. Theſe Ages they call by foure names: the firſt, *Curtain*; the ſecond, *Duauper*; the third, *Tetraioo*; the fourth *Kolee*.

Concerning the manner of this finall iudgement, they hold it ſhall bee more dreadfull than any of the reſt, and that it ſhall bee by fire; that *Ruddery* then ſhall ſummon vp all the power of deſtruction; that the Moone ſhall looke red; that the Sunne ſhall ſhed his purling light like flaming brimſtone; that the lightening ſhall flaſh with terrours, the skies ſhall change into all colours; but eſpecially fiery redneſſe ſhall ouerſpread the face of hea-

heauen; that the foure Elements of which the world at firſt was conſtituted, ſhall be at oppoſition and variance, till by this Agony ſhe be turned to her firſt confuſion.

And that the finall conſummation of the world ſhall be by fire, they gather hence; Of ſuch as was the beginning of the world, of ſuch ſhall be her diſſolution; but the Principles of the worlds conſtitution, were theſe foure; Earth, Ayre, Water, and Fire; therefore by them ſhall ſhe be deſtroyed, which alſo they gather by the deſtruction of the ſeuerall Ages: For the people of the firſt Age were deſtroyed by water; the people of the ſecond Age were deſtroyed by winde, which they accoumpt the Ayre; the people of the third Age were deſtroyed by Earth; and the people of the laſt Age, ſhall be deſtroyed by fire.

Then (ſay they) ſhall *Ruddery* carry vp the ſoules of all people to heauen with him, to reſt in Gods boſome, but the bodies ſhall all periſh; So that they beleeue not the Reſurrection, for they ſay, heauen being a place that is pure, they hold it cannot be capable of ſuch groſſe ſubſtances.

The

The Authors Concluſion to the *Reader, together with a Cenſure on the materiall parts of this Relation.*

THus worthy Reader, thou haſt the ſumme of the *Banian* Religion, ſuch as it is; not voyd of vaine Superſtitions, and compoſed Forgery, as well may bee iudged by the precedent Diſcourſe, wherein as in all other hereſies may be gathered, how Sathan leadeth thoſe that are out of the pale of the Church, a round, in the Maze of Errour and Gentiliſme. I might leaue the particulars to thy Cenſure, as well as to thy Reading; but ſince I haue detected ſuch groſſe opinions in this Sect, I cannot let them paſſe without a rod truſt at their backes, as a deſerued pennance for their crime.

To helpe thy memory therefore in a ſhort reuiſe of their forementioned vanities; what ſeemeth their firſt Age to preſent, but a figment of their owne deuiſing, to confirme them to be the moſt ancient of all people? as if like the *Ægyptians*, in the 2. booke of *Iuſtine*, they onely would boaſt of Antiquity; and to lay the firſt ground of Religion and

Gouernment, when the *Scythians* had better arguments to pleade than they. How fabulous and like an old womans tale ſeeme their deuiſed *Medium* for the worlds propagation, in placing foure women at the foure windes? And for the ſecond Age and the worlds reſtauration therein, if by thoſe three perſons, *Bremaw*, *Viſtney*, and *Ruddery*, they glaunce at the Trinity, how prodigious haue they made that Myſtery; making it rather a Quaternity, than a Trinity? What a monſtrous fancy haue they formed and ſhaped for the peopling of that Age; and if they ayme not at a marke ſo ſublime, what men ſhall deſerue the Attributes to them appropiate? Touching their Law, the maine Pillars thereof haue beene demoliſhed in its Confutation: *The Kingdome of God conſiſts not in meates and drinkes.* For other their Ceremonies and Rites, contained in their ſecond Tract of the booke, what man of reaſonable vnderſtanding doth not wonder at their ſuperſtitions, which place their faith in outward waſhings, lotions, and ſprinklings? in worſhippe of Sunne, Moone, and other liuing creatures, in paintings, vnctions, and gariſh proceſſions, in offerings vnder greene trees, in cringings, beckings, and bowings to Images, and other multifarious Ceremonies? all euidences of braines intoxicate with the fumes of Errour and *Polytheiſme*. As for their foure Tribes or Caſts, as in all things

elſe, how Pythagorically they ſtand vpon the number of foure; the world was formed of foure principles; diuided into foure points of the Compaſſe; to endure for foure Ages; planted by foure men, matched to foure women; reſtored againe by foure; and to be demoliſhed by foure ſeuerall deſtructions; in foure ſeuerall Elements: and to conclude, like *Sadduces* denying the Reſurrection, in which conſiſteth the hopes of the bleſſed: Of which St. *Paul*, 1 *Cor.*15.29. *If in this life onely we haue hope in Chriſt, we are of all men moſt miſerable.*

All theſe declare how they haue made their Religion a compoſed Fiction, rather then any thing reall for faith to leane on. Though then the Nouelty of this Relation may make it gratefull to any, who like an *Athenian* deſireth to heare ſome thing ſtrange or new: I know not wherein it may be more profitable, then to ſettle vs in the ſolidneſſe of our owne faith, which is purged of all ſuch leuities; for the vainneſſe of Errour makes truthes greateſt opinion, which duely conſidered may well moue vs to ſay,

Micat inter omnes,
Iulium Sydus, velut inter ignes
Luna minores.

That our great light outſhines all theſe as farre,
As Siluer Moone outſhines each leſſer Starre.

FINIS.

THE RELIGION OF THE PERSEES.

As it was Compiled from a Booke *of theirs, contayning the Forme of* their Worſhippe, written in the Perſian *Character, and by them* called their *Zundavaſtaw.*

Wherein is ſhewed the Superſtitious *Ceremonies vſed amongſt them.*

More eſpecially their Idolatrous worſhippe of Fire.

LEVIT. 10. 1. 2.

And Nadab *and* Abihu *offered ſtrange fire before the Lord, which he commanded them not, and there went out a fire from the Lord and deuoured them.*

TERTVL. d. Præſcript. c. 22.

Scripturæ ignem alienum imponentes, hoc eſt Intelligentiam alienam à Deo introducentes, Incenſum Domino non ſuaue, ſed execrabile offerunt.

Printed for FRA. CONSTABLE. 1630.

To the moſt Reuerend Father in God, GEORGE by the Prouidence of God, Arch-Biſhop of *Canterbury*, Primate of all ENGLAND, and Metropolitane.

May it pleaſe your Grace:

HAuing in the former Booke preſented the *Banian*, with his Errours and Superſtitions to your Cenſure: I haue in this ſecond Booke, brought the *Perſee* alſo to the ſame Barre, to be arraigned vpon like Guilt. This Superſtition of the *Perſee*, as your Grace well knoweth by the Relation of *Socrates*, in

in the ſeauenth Booke of his *Eccleſiaſticke Hiſtory. Cap.* 8. was much weakned in opinion by one *Marutha*, Biſhop of *Meſopotamia*, wherein *Yeſdegerd* the laſt King of theſe *Perſees*, became ſo wauering, that the *Magies* to reclaime him from Reuolt and vacillancy in the opinion of his holy fire, did conuey one vnder ground, where their liuing fire was kept, that might tell *Yeſdegerd*, that if hee did reuolt from this worſhippe, hee ſhould bee depoſed from his Rule, and come to a miſerable ending: at the hearing of which voyce (conceiued to bee ſome diuine meſſage) *Yeſdegerd* grew much troubled, till *Marutha* brought the Impoſture to diſcouery, by aduiſing *Yeſdegerd* to digge vnder ground, where the feigned Cryer was heard and deprehended in a vault, to the ſhamefull detection of this cloſe deuiſe. To your Grace then I referre the ſaid *Perſee*, with his ſoyled and tainted

tainted worſhippe; hopefull your Grace will be pleaſed to ſentence him to a publique Proceſsion, habilimented in the ridiculous veſture of his owne Superſtitions, that all good minded people vpon view of him, may giue him his demerited ſhame and defamation. Thus with the humble tender of my ſeruice to your Grace in theſe forraigne Collections, and my prayers that you may liue long to doe worthy Acts in *Iſrael*, I reſt,

Bound to your Grace in all dutifull obſeruance,

HENRY LORD.

To the Honourable and Worthy Knight, S^r. *Maurice Abbot*, Gouernor of the Companie of Merchants trading to the *East Indies*: *Christopher Cletherow* Alderman of the City of *London*, and Deputie of the said Company, and to all the worthy Aduenturers, Members of the same Society.

Right Honourable:

Since the purposed tender of my first Noueltie, time that is sometimes propitious to gratefull Intentions; hath made me fruitfull in a second producement. As therefore I resigned to you my display of the Banian *Sect, so also may you be pleased to accept this of the* Persees:

ſince by the ſtrength of your fauours, and the oportunities of your imployment, I haue beene inabled to bring it forth alſo. As for the ſtrength of the Superſtition, why the Perſees *ſhould make the Fire their God, ſeemes to weake purpoſe, as one* Canopus *an* Ægyptian *Prieſt once euinced. For vpon a time when there was a publique Tryall and Contention amongſt the Nations, whoſe God was moſt powerfull, and the* Chaldeans *and* Perſees *as* Ruffinus *teſtifies, in the ſecond Booke of his* Eccleſiaſticke Hiſtorie, *oſtentated their god of Fire; affirming that it was able to deſtroy all the* Ægyptian *gods, and Idols of gold, ſiluer, braſſe, wood, ſtone, or whatſoeuer, and conſume them to nothing:* Canopus *to elude this Aſſertion brings in a ſtone veſſell, orbicular and full of holes like a* Cullender, *filled with water; and the ventages thereof ſo cunningly plaſtered with waxe, that the fraud went vndetected; which being ſet to mannage his contention with the Fire, the heate melting the waxe, gaue the liquid humour within liber-*

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ty to extinguiſh the Fire, which was the Perſians *god; which proiect if it ſeeme but circumuentiue and deceiptfull, to iuſtifie the power of the* Ægyptian *god of Stone, aboue the* Perſians *god of Fire; yet who ſees not, that if ſo be any be pleaſed to make the Water his god, it would quickly extinguiſh the Fiery god which theſe* Perſees *worſhippe? and ſo by conſequence wee may holde this a poore Superſtition. Howſoeuer then both theſe and the former, ſeeme to bee iſſues illegitimate and branded in the Conception with the name of baſe begotten, becauſe they are Superſtitious; Yet ſince our* Phyſitians *in* England, *haue learned to make the poyſons in forraigne Countries medecinable and ſouer aigne in our owne; I hope t' e good* Chriſtians *in* England, *haue learned alſo to conuert the* Hereſies *of the* Heathen, *though in themſelues baneſull and obnoxious, to vſes cauearie againſt relapſe, and defectious Apoſtaſie. Accept it then Right Honourable, and take it according to his beſt vſe, (as men at ſome times of the yeere make*

of weedes, things both healthfull and vſe-full) from him who would haue affoorded you ſome thing more worthy, if there might haue come any thing good out of Gallile. *In de-fect whereof, accept my dutie in this, which ſhall be euer forward to witneſſe it ſelfe in all good prayers and wiſhes, for the flouriſh-ing and proſperous eſtate of your Affaires forraigne and Domeſticke, as becommeth*

Your thankfull Seruant,
and Miniſter:

Henry Lord.

THE PROEME,

ſhewing the cauſe that moued the Author to produce the *following Tract.*

HAuing declared the Religion, Rites, Cuſtomes & Ceremonies, of a people liuing in the *Eaſt Indies* called the *Banians*, a Sect not throughly publiſht by any heretofore, whilſt my obſeruation was beſtowed in ſuch Inquiry, I obſerued in the towne of *Surratt* the place where I reſided, another Sect called the *Perſees*; who becauſe I did diſcerne them to differ both frō the *Moore* & *Banian* in the courſe of their liuing, & in the forme of their Religion, as alſo that the Scripture *Dan.6.15.* ſpeaketh of the law of the *Medes* & *Perſians* that might not alter, finding theſe to bee that ſame people that are linked with the *Medes*, I thought it would not be vaworthy

worthy of my labour to bring to the eyes of my Countrymen this Religion alſo, eſpecially ſince I neuer read of any that had fully publiſhed the ſame, but that it hath remained oofcure and hidd from common knowledge. For this cauſe deſirous to add any thing to the ingenious, that the opertunities of my Trauayle might conferre vpon mee, I ioyned my ſelfe with one of their Church men called their *Daroo*, and by the interpretation of a *Perſee*, whoſe long imployment, in the Companies ſeruice, had brought him to a mediocrity in the *Engliſh* tongue, and whoſe familiarity with me, inclined him to further my inquirie : I gained the knowledge of what hereafter I ſhall deliuer, as it was compiled in a booke writ in the *Perſian* Character, containing their Scripture, and in their owne language, called their ZVNDAVASTAVV. But becauſe wee ſhould bee better informed concerning the People ſpoken of, before wee lay downe their Religion, we will firſt declare who theſe *Perſees* are, and then proceed to their worſhippe.

THE RELIGION OF THE PERSEES.

CHAP. I.

Declaring who these Persees *are, their ancient place of aboad, the cause of relinquishing their owne Countrey, their arriuall in* East India, *and their aboad there.*

THese *Persians*, or *Persees*, of whose Religion we are now to speake of; are a people descended from the ancient *Persians*, in times not long after the Flood, who then had their Natiue Kings and Gouernours; but warre, that causeth an alteration in States and Empires, brought vpon them a forraigne Scepter.

About nine hundred ninety ſix yeeres elapſed, one *Yeſdegerd*, was natiue King of *Perſia*, who had his reſidence in the City of *Yeſd*, neere vnto the old City of *Spahaun*, which is ſomewhat remote from the new City known by that name; this City of *Yeſd* was a goodly City in thoſe times, (as thoſe vſe to be where Kings keepe their Courts) ſpacious for circuit, ſumptuous for buildings, and populous for inhabitants, where this people liued in flouriſhing proſperity.

What time the *Arabian* Captaines of the Sect of *Mahomet*, made inuaſion into his Countrey, about the nineteenth yeere of his Reigne, who hauing before beene newly aſſaulted by a great multitude of *Turkes*, that came from *Turqueſtan*, he was forced to flye to *Karaſon*, where hee dyed ſodainly in the twentieth yeere of his reigne, being the fiue and fortith King that deſcended from the race of *Guiomaras*, and the laſt in whom the ancient *Perſian* Monarchie concluded.

The *Mahometans* vpon the death of *Yeſdegerd*, carried all in conqueſt before them, and ſubiected the Natiues of the Countrey as vaſſals vnto them; and as new Lords bring in new lawes, they contented not themſelues to bring them to their forme of gouernment in State ſubiection, but alſo in matters of Religion, to liue according to *Mahomets* Conſtitutions, compelling them to bee circumciſed

ſed according to the *Mahometan* cuſtome, contrary to the forme of their owne Religion and worſhip.

Theſe *Perſees*, not enduring to liue contrary to the preſcript of their owne lawe, and leſſe able to reiect their yoake, many of them by priuie eſcape, and as cloſe conueyance as they might of their goods and ſubſtance, determined a voyage for the *Indies*, purpoſing to prooue the mildneſſe of the *Banian Raiahs*, if there, though they liued in ſubiection for matter of gouernment, they might obtaine liberty of conſcience in courſe of Religion.

So repairing to *Iaſques*, a place in the *Perſian* gulph, they obtained a fleete of ſeauen luncks, to conuey them and theirs, as Merchantmen bound for the ſhoares of *India*, in courſe of Trade and Merchandize. It happened that in ſafety they made to the land of S^t. *Iohns* on the ſhoares of *India*, and arriued together, at or neere the Port of *Swaley*, the vſuall Receptacle of ſuch Shippes as arriue there. Treaty was made by ſome of them, with a *Raiah* liuing at *Nuncery*, publiſhing their aggreeuances, and the cauſe of their comming thither, as alſo their ſuite to bee admitted as Soiournors with them, vſing their owne Law and Religion, but yeelding themſelues in ſubiection to their Gouernment; vpon payment of homage and tribure, they were admitted to land the Paſſengers

contained in fiue of their Iuncks.

The other two Iuncks remaining, one of them put into the Roade of *Swaley*, and treated with a *Raiah* that then reſided at *Baryaw* neere vnto *Surrat*, who entertained them on like conditions to the former; but the *Raiah* of that place, hauing warres with a neighbouring *Raiah*, who got the conqueſt, the *Perſees* that reſided with the conquered, were all put to the ſword, as adherents to the Enemie.

The laſt Iuncke coaſted along the ſhoares, and arriued at *Cambaya*, where they were receiued vpon the prementioned conditions, ſo that howſoeuer this people haue beene diſperſed in *India*, ſince their arriuall, it hath beene from ſome of theſe places. Thus they liued in *India*, till tract of time wore out the memory of their originall, and the Records of their Religion being periſhed, they became ignorant whence they were, being aſſigned to the profeſſion of husbandry, or the dreſſing of the Palmitoes or Toddy trees, till being knowne by the name of *Perſees*, they were agnized by the remnant of their Sect abiding in *Perſia*, who acquainted them with the Story of their Anceſtors, and communicated to them both their law, and inſtructors in the worſhippe according to which they were to liue. And theſe bee the *Perſees*, of whoſe Religion, we are to treate in the Chapters following.

CHAP.

CHAP. II.

Containing the Opinion of the Perſees, *touching the Creation of the world, and the Creatures therein; together with a ſhort mention of the Flood, and the generall diuiſion of the following diſcourſe.*

NOw after the conſideration of theſe *Perſees*, of whoſe Religion we are to ſpeake, we proceede more particularly to the Subiect of this booke, which is their worſhippe and Religion; wherein firſt commeth to bee rendred their opinion touching the Creation.

Touching this, the *Perſees* affirme, that before any thing was, there was a God, that was the maker of all things, who when he did determine to make himſelfe knowne by his workes in the Creation of the *Vniuerſe*, and the creatures therein, did diuide this great worke of the creation into a ſixfold labour.

Firſt then, they ſay hee made the heauens with their Orbes, a place moſt glorious and pleaſant, which he adorned with great lights and leſſer; as the Sunne, Moone, and Stars; as alſo hee did make the Angels, which according to their ſeuerall dignities, he placed in their ſeuerall Orders one aboue another, which place he made a habitation of bleſſednesse, for ſuch as ſhould liue holily in this life,

and hauing thus done, that he might teach vs to doe great deſignes with conſideration and aduiſe, he reſted fiue dayes from the worke of further creation.

Next he made Hell, in the lower parts of the world, from which he baniſhed all light and comfort; that as heauen might be a place of happineſſe, to thoſe that are good and pleaſe the Almighty, ſo this might be a place of horrour and puniſhment, to ſuch as offend his Maieſty; wherein as in heauen, ſo God had made ſeuerall manſions that exceeded each other in dolour, which were proportioned according to the degrees of offenders; about which time *Lucifer*, the chiefe of Angels, with other of his Order, conſpiring againſt God, to gaine the Soueraignety and command ouer all, God threw him from the Orbe of his happineſſe, together with his confederates and accomplices, damnd him to hel the place that was made for offenders, and turned them from their glorious ſhapes, into ſhapes blacke, vgly, and deformed; till the times of the world ſhould be conſummate, when al offenders in generall ſhould receiue their ſentence of puniſhment and condemnation. So God hauing accompliſhed this ſecond labour, deſiſted from the worke of the creation fiue dayes more.

After this, the Almighty begunne the third labour of the creation, which was to make the

the Earth, which together with the Waters called Seas, make this lower world like a Globe or Ball, ſo agreeing together, that the Seas humidity maketh the Earth fruitfull, and the Earths ſoliditie, boundeth the waters in their due confine; which worke thus finiſhed, God ſuſpended the worke of the Creation for fiue dayes more and reſted.

The fourth labour was to make the Trees, Plants, and Hearbes, that ſo the earth might bring forth fruites pleaſant to the eye, and taſte, and for the comfort of the Creatures liuing in the earth; this alſo done, God reſted and gaue the former reſpite to his labours.

The fift worke was to make Creatures fit to abide in the places forementioned, as Beaſts of all ſorts, to forrage in the greene paſtures; Fowles to cleaue the Ayre with their nimble Pencions; Fiſhes to ſwimme in the vnknowne depths of the watery Ocean. The world thus repleniſhed with creatures, God reſumed his wonted reſt and intermiſſion from this labour.

And laſtly vndertooke his fixt labour, which was the forming of Man and Woman, to whom the reſt of the Creatures were made miniſtratory and ſeruile, whoſe name their Records deliuer to be *Adamah*, and *Euah*, who being the firſt two by whom the multitudes of mankinde ſhould be propagated: God as they affirme, did cauſe *Euah* to bring forth

two

two twinnes every day: for a thouſand yeeres together, death did diminiſh none of the numbers of mankinde by mortality.

But *Lucifer* thus depoſed with the reſt of his Order, grew malignant both to God and man; and as God did good, ſo he laboured to doe euill, and to perturbe his actions, and tempt men to ſinne and wickedneſſe, labouring to make man odious to his Maker, alſo making himſelfe an enemy to all goodneſſe, which God yet did not fully reuenge, as knowing nothing but euill to bee in him and his confederates.

But the better to preuent his miſchiefe, ſet certaine ſuperuiſors ouer his creatures to preſerue them in that ſtate wherein they were at firſt created. Thus to one *Hamull* was committed the charge of the heauens; to *Acrob* the ouerſight of the Angels, that they relapſed not as *Lucifer* had done; to *Ioder* the ouerſight of the Sunne, Moone, and Starres; to *Soreh* the care of the Earth; to *Iofah* the command of the Waters; *Sumbolah* had the charge of the beaſts of the field; *Daloo* of the Fiſh of the Sea; *Rocan* of the trees; *Cooz* of Man and Woman; and *Sertan* and *Aſud* to whom God had giuen ſtrength and power, were made the guardians of *Lucifer*, and the euill ſpirits, to maſter and conjure them from miſchiefe to Gods creatures, who yet notwithſtanding the watch of *Sertan* and *Aſud*, did

did much miſchiefe in the world by ſuggeſtion and temptation to wickedneſſe; which made God offended with mankinde for their wickedneſſe.

The ſinnes of men growing great, they ſay it appeareth in their Records, that there came a Flood or Inundation, which ouerflowed the Earth and the Inhabitants thereof, ſome few onely God preſerued to propagate the generations of the times following; that ſo there might not bee an vtter ruine of mankinde. Theſe generations were diſperſed to people the earth againe, from which all Nations haue had their deſcent. And as their Hiſtoriographer *Mircond* reporteth, in times not long diſtant from the Flood, theſe *Perſees* had a Race of Kings that were their proper Gouernours, continued for aboue a thouſand yeeres by the ſucceſſion of fiue and forty Kings. The firſt whereof was *Guiomaras*, who as *Mircond* reports, was the ſon of *Aram*, the ſonne of *Sem*, the ſonne of *Noah*, by the *Perſees* called *Adam Aſſeny*, that is, the ſecond *Adam*; the laſt, in whom the Monarchie of this people concluded (as is before ſhewed) was *Yeſdegerd*. The Abridgement of which Chronicle I would haue gathered from them, but that I found it to agree punctually both in matter, and order, with that tranſlation of Mr. *Grimſtones*, called *Eſtates and Empires*, *&c* in the Chronicle of the Kings of *Perſia*, to

whom I referre thoſe that deſire informati-on therein.

What Religion this people had in the Reignes of *Guiomaras*, *Syameck*, *Onchang*, *Thamull*, *Iimſhed*, *Zoack*, *Traydhun*, and *Manoucher*, vnto *Loraſph*, which was their fifteenth King, is not the ſcope of this preſent worke, though then they had a peculiar kinde of worſhippe. But the Religion that is the Subiect of this booke, is a Religion that was receiued in the Reigne of *Guſtaſph*, the ſonne of *Loraſph*, their ſixteenth King in ſucceſſion, concerning the worſhippe of Fire: in the defence of which Religion *Guſtaſph* was ſo zealous, that hee made warre againſt *Ariaſeph*, King of *Turron*, for that he reprehended him in a letter about this worſhippe.

Hauing then limited this Booke to his proper Subiect, three things in generall are to be treated of in this worke. Firſt, to declare who was their Law-giuer, how their Law was deliuered, and came to bee receiued of *Guſtaſph* King of *Perſia*. Next to ſhew the ſubſtance of their Law. Laſtly, to proceede to other Ceremonies obſerued by them, not improper to this preſent Tract.

CHAP.

CHAP. III.

Concerning Zertooſt *the Law-giuer of the* Perſees, *his Parents, the Omens that did forerunne his Nativity, their interpretation, his perils in his Birthplace, his eſcape into* Perſia, *and the Accidents happening in his Trauailes thither.*

COncerning the Law-giuer of this people, it is left recorded in their old writings, that there liued in *China*, two poore people, of honeſt fame and reputation, married together as man and wife; the man was called *Eſpintaman*, the woman *Dodoo*: theſe two hauing long liued in the ſtate of marriage without iſſue, the woman earneſtly prayed that God would giue her a ſonne; her requeſt was heard, and much time paſſed not ere ſhee conceiued and grew pregnant.

About the time of this womans Conception, ſhee ſaw a viſion preſented to her in a dreame, that filled her with great feare and terrour, for ſhe conceiued that the heauens were of a light fire ouer her head, and that a flaming redneſſe had ouerſpread the firmament, which droue her into a great Agony, when on a ſodaine there ruſhed into her ſight foure *Griffins*, of grimme and horrid appearance, who ſeazing on her body, did from her wombe ſeeme cruelly to teare out the child

ſhe had conceiued, to her great feare and deſpaire of life: when on a ſodaine ſtept in a man, of perſon goodly, and of warlike Aſpect, with a truncheon in his hand in reſcue of her, who with fury and reſolution vindicated and recouered the Child from the *Griffins*, that would haue torne it in peeces, and with gentle hand putting the Child into the wombe of his Mother, did by ſoueraigne Art cloſe vp the rupture, that was by the *Griffins* torne and dilacerate; whoſe Agony thus mitigated by this worthy Perſon, the *Griffins* were driuen away, the fieryneſſe of the heauens altered, and *Dodoo* awaked out of her dreame and ſlumber.

But the Paſſion ſhe ſuffered in this viſion, fixing the forepaſt occurrences more ſtrongly in her phantaſme, ſhe related to her huſband the particulars of her dreame, whoſe paſſages being ſo remarkable, ſhe conceiued it to be an *Omen*, either for good or euill touching the child in her wombe; whereof being deſirous to be ſatisfied, ſhee with her husband repaired to one that was a Southſayer, to bee informed touching the ſignificance of this viſion. The Diuiner informed them, that this viſion partly foretold good, partly euill, that ſhould happen to the Child that was in her wombe; that by the fire which gaue light was imported ſome ſtrange Reuelation, that ſhould bee ſhowed

to

to the Child, euen to the enlightning of the whole world, which in that it did ſhine in h eauen, the reuelation ſhould bee touching ſome heauenly buſineſſe; by the *Griffins* was ſet out Enemies that ſhould endanger the life of the Mother, but principally endeauour the deſtruction of the Child; by the Man was ſignified God aboue, who ſhould repreſſe the might of thoſe enemies, that they ſhould neither effect their cruelties on the mother or child, but alſo thoſe dangers ſhould he driuen away, as appeared by the reſtitution of the heauens to their wonted eſtate, and the driuing away of the *Griffins* from the woman: with which interpretation, *Eſpintaman* and *Dedoo* being highly ſatisfied, they rerurned home awayting the hopes that lay folded vp in this Child.

Time hauing his accompliſhment, played the Midwife and brought forth this Child, who was no ſooner brought from the darke wombe to open light, but bewrayed the ioyes he was to bring to the world in open laughter; ſo the time comming when hee ſhould receiue his name, they called him *Zertooſt*, which importeth as much as a friend to the fire, becauſe the Southſayer had prognoſticated ſuch good to him by the fire his mother beheld in the viſion. But theſe notable things concerning this Child, could not ſo bee concealed, but that they

were bruited to the eares of the King of *Chyna*, who fearing leaſt he was borne to depriue him of his Kingdome, or ſome of his Succeſſors, did vnderhand ſend the *Griffins* dreamed of, that is, certaine Conſpirators to betray *Zertooſt* to deſtruction; who attempting euill againſt him, had their ſinnewes ſhrunke vp, and came to vntimely ends; ſo that euery one was diſcomfitted in attempting euill againſt one whom God ſo miraculouſly preſerued. But about twelue or thirteene yeeres of Age, a great ſickneſſe tooke him, which the King hearing of, hee wrought ſecretly by a certaine obſcure Phyſitian, to adminiſter to him poyſoned phyſicke, if by ſuch meanes hee might ridde away his life: but *Zertooſt* ſenſible of their euill practiſes towards him, refuſed both the intruding Phyſitian, and his baneſull medicines, and weary of the wickedneſſe of the place, ſolicited his Parents to flye into *Perſia*, by which meanes they ſhould auoyd thoſe miſchiefs, that the King intended towards them, which would at ſome time or other, either bereaue them of him, or him of them. They chary of their hopes in him, harkened to his aduiſe, and did by the ryſing of the next Sunne, betake themſelues to eſcape away; the various accidents that befell them by the way we omit, onely it is deliuered, that meeting with deepe Riuers that impe-

di-

dimented his paſſage, hee congealed them with hard froſts, and ſo paſt ouer, and after long trauaile arriued at the King of *Perſia's* Court, in the Reigne of *Guſtaſſh* lately mentioned, his Parents applying themſelues to ſuch courſes, as might beſt procure the ſupplyes of liuing; and *Zertooſt* wholy dedicating himſelfe to the ſeruice of God and Religious deuotions, as to which from his Infancy he ſeemed inclined.

CHAP. IIII.

Shewing Zertooſts *meditation of the Worlds wickedneſſe, he goeth out to enquire of God ſome Reuelation for the Worlds better gouernment, he meets an Angell, is rapt to Heauen, his requeſt of the Almighty, his Viſion, hee receiueth a Booke from the Lord, and returneth backe from heauen againe.*

ZErtooſt thus arriued in *Perſia*, and there making his aboade, vpon a time went into the fieldes, and reuoluing in his minde the worlds wickedneſſe; how one followed his luſts, another his pride, another his belly and *Epicuriſme*, another his cruelty, that one ſought the depopulation of Countryes, another the oppreſſion of inferiours, and none obſerued good Gouernment, or had a good Religion, or

or worſhippe amongſt them; he beganne to examine the cauſes of all this wickedneſſe that thus reigned amongſt men belowe, and found it partly becauſe *Luciſer* had laboured to corrupt and make naught that which God had made good; next becauſe men had receiued no Lawes or good Inſtitutions in thoſe parts, to reſtraine them from ſinne, but euery man liued according to his owne deuiſe, liberty, and liking, whether it were euill or good.

Hereof *Zertooſt* more ſeriouſly conſidering, deſired God to giue him ſome Reuelation for the worlds better Gouernment, and the eſtabliſhment of Religion amongſt men, and conceiuing the publique place where he was, not fit for ſo excellent Communications, hee went out further till he came to the point of a valley where two Mountaines ioyned together, when ſodainly there deſcended before him, as his face was bent towards the earth, an Angell, whoſe wings had glorious Pennons, and whoſe face gliſtered as the beames of the Sunne, ſaying, Hayle *Zertooſt* beloued of God, what is it thou requireſt? *Zertooſt* replyed, that he deſired to enter into Gods preſence, to receiue ſome diuine Lawes to deliuer to the Nations, that ſo they might liue in a better obſeruance of his feare.

So the Angell adminiſtring ſomething to him,

him, to cleanſe & purifie his body, to make it capable of entrance into ſo pure a place, bade him cloze his eyes, and he would tranſume and rappe him vp into that place of glory, where hee ſhould come into Gods preſence, whither being carried by the Angell, he beheld ſuch ioyes as were too mighty for his feeble ſenſes, ſo that vnable to ſuſtaine them, he fell into a Trance, till God gaue him power to endure the height of thoſe pleaſures, and being returned to himſelfe, beheld the glory thereof, and heard the Almighty ſpeaking as one encompaſſed with flames of fire, reuealing to him the ſecret workes of the Creation, in what order he made his Creatures, and reuealed to him things to come, ſhewing him that he ſhould receiue Lawes for the worlds better Gouernment, and the eſtabliſhment of Religion, with many other things not fit to be vttered, neither by *Zertooſt* euer publiſhed.

Then *Zertooſt* ready and willing to publiſh to all people, what might be needfull to bring them to Gods better worſhippe, did deſire of God that hee might liue ſo long as the world ſhould indure, a publiſher of that Religion which the Lord had promiſed to diuulge by him, till he ſhould make all Nations beleeue the Contents of that Booke. But the Lord anſwered, that if hee ſhould liue neuer ſo long, *Lucifer* would do more harme, then euer

he ſhould doe good: but if vpon better conſideration he would deſire to liue ſo long, his requeſt ſhould be granted.

So the Lord preſented to *Zertooſt* in a Viſion, the ſtate of all things paſt, preſent, and to come, where he ſaw the troubles, ſickneſſes, and afflictions of Man, more particularly the ſtate of the *Perſian Monarchy*, how *Ouchang* was ſlaine by a ſtone; how *Thamull* dyed of a peſtilence; how *Iimſhed* was ſlaine by one of his owne Captaines; how men followed diuers Religions, and moſt their owne wayes, ouerlabouring themſelues in the workes of vanity: ouer and aboue God preſented to his eyes the ſeauen Ages, or times, of the *Perſian Monarchy*; the firſt was the golden Age, that was in the dayes of *Guiomaras*; the ſecond the ſiluer Age, that was in the dayes of *Fraydhun*; the third the brazen Age, in the time of *Kaykobad*; the fourth the tynne Age, in the time of *Loraſph*; the fift the leaden Age, in the time of *Bahaman*; the ſixt the ſteele Age, in the dayes of *Darab Segner*; the ſeauenth the iron Age, in the reigne of *Yeſdegerd*. So *Zertooſt* perceiuing time to render euery thing worſe and worſe, deſired to liue no longer then till hee ſhould diſcharge the meſſage about which the Lord ſhould ſend him, and that then he might be tranſlated to that ſame place of glory againe: So God reduced him to his owne proper ſenſe, from which hee

was

was rauiſhed to godlike ſpeculations.
Being thus as he was before, of humane capacity, after he had remained in heauen many dayes, the Lord deliuered to him the Booke before mentioned, containing in it the forme of good gouernment, and the Lawes of Religion, that the *Perſians* ſhould follow, conferring likewiſe on *Zertooſt* the heauenly fire, and other gifts that were neuer beſtowed vpon any man before or ſince. So *Zertooſt* taking the heauenly fire into his right hand, and the booke that God gaue him in his left, he was deliuered to the conduct of the Angell that brought him thither, who was called *Bahaman Vmſhauſpan*, who taking vp *Zertooſt*, did cleaue the Ayre with his golden wings, till he had ſurrendered him to the place where he found him, and ſo left him.

CHAP. V.

Shewing what happened to Zertooſt, *after the Angell left him, the deuill meeteth him and reuileth him, he commeth to* Guſtaſphs *Court, the ioy of his Parents for his returne, the infamy* Guſtaſphs *Churchman ſeeketh to put vpon him, the Miracles whereby* Zertooſt *doth vindicate his fame,* Guſtaſphs *foure demands, and his foure grants.*

ZErtooſt was no ſooner left by his heauenly Guardian, but *Lucifer* an enemy to all goodnes met him, & called him a ſeeker after nouelties & delusions, and told him that God did not loue him in ſuch manner as he beleeued, otherwiſe he would haue kept him in heauen ſtill, & not haue ſent him away; or elſe hee would haue granted him to liue to the end of the world, when he deſired it: that that booke which hee had was ſtuft with falſehoods; that he ſhould come to trouble, danger and ſhame about the publiſhing of it; as alſo that he ſhould bee laught at for his Fire, as being a creature of deſtruction, and a conſumer of the workes of man, and that there was no neede thereof in hot climates, but that if he would depend on him, he could giue him a Booke of better inſtructions, and preſent to him Obiects of better delight, could giue him long life, and honour, and power to worke great miracles; that if he did not beleeue him, he was a ſenſeleſſe man, and depriued of his wits by his late Viſions.

But *Zertooſt* hauing plac't his confidence better, told *Lucifer* that hauing loſt that glory that his eyes beheld, he could not ſpeake well of his Maker, nor be pleaſed with that great fauour God had ſhowne him; but enuying at it, ſought not onely to diſanull his, but euery mans

mans happineſſe, charged *Lucifer* by the great name of his Creator, that put him into the darke dungeon of hell, vnder the cuſtody of *Sertan* and *Aſud*, & by the truth of that booke, by which he ſhould in the end of the world be arraigned and condemned; and by that fire in his right hand, by which he ſhould bee burned and tortured, to auoyd his preſence as a blacke mouthed defamer of God and goodneſſe; at which *Lucifer* vaniſhed with great horror and feare from him.

Lucifer, thus coniured from *Zertooſts* preſence, he proceeded on his way to the City, where *Guſtaſph* had his reſidence, and ſo to the place where his Parents had their aboad, who with no ſmall ſorrow had bewayled the abſence of their ſonne, and with vaine inqueſt had ſought him but could not finde him, in whom their hopes were repoſited: who now to their ſtrange ioy and admiration, told them of his *Enthouſiaſmes* and raptures, wherein he had receiued that booke, and heauenly fire, that was ſo long before prognoſticated by his mothers Viſion, and ſo truely interpreted by the *Augur* and *Southſayer*. His parents bleſſed him, and became inſtructed in this new Religion how to worſhippe, as God had reuealed to *Zertooſt*.

Theſe things could not be long hid, for the ioyes of mothers are not ſilent, but in euery eare did *Dodoo* powre forth her Viſions in her

ſonnes conception, and the Southſayers interpretation of them, how true the particulars had fallen out; the late raptures her ſonne *Zertooſt* had in heauen, his Reuelations there, whereof a booke written by Gods owne hand, and the ſtrange fire hee brought from thence were liuely euidences. Theſe rumours being ſtrange to all eares, and not teſtified by heareſay, but confirmed by one whoſe eyes had beheld the things auerred, got paſſage, and were carried to the eares of *Guſtaſph* then King of *Perſia*, who therefore ſent for *Zertooſt*, of whom he inquired the further truth of this matter, who affirmed the ſame to bee ſuch as it was reported, that God had deliuered him a booke concerning his worſhippe, and other ſecret knowledge inducing the worſhippe of fire, whereof hee gaue ſome touches in particular to the King: the King admiring theſe things, and yet ſo certainely informed in the Circumſtances, grew wauering in his former worſhippe, and Religion, and ſomewhat enclined to *Zertooſt*, ſo that hee diuers times ſent for him, and had much conference with him.

Guſtaſphs Churchman then perceiuing his Soueraigne to harken to this new Religion, wherein hee had no knowledge, and that by degrees he loſt that grace he had wontedly frō him, did ſeeke tō put ſome infamy on *Zertooſt*, by which the King might become alie-

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nated from him, and that newſprung Religion, wherein he had no knowledge; and that by degrees began as he thought to ſincke too faſt into the breſt of the King; for this cauſe hee ſuborned the Porter that kept the doore of *Zertooſts* houſe, which was a *Perſian*, to conuey vnder the bed of *Zertooſt* the bones of dead men, and the dead carkeyſes of dogs, a creature loathſome to the *Perſians*, of which whilſt *Zertooſt* was vtterly ignorant, the Kings Churchman put himſelfe into the preſence of *Guſtaſph*, with ſome other of his Nobles that did not fauour *Zertooſts* innouation, ſaying, Oh King, what new Religion is this to which thou ſtandeſt ſo much inclined, or what is this new & ſtrange Lawgiuer *Zertooſt*, whom thou ſo fauoureſt? who the other day came in poore mãner into this land, as a fugitiue from his natiue Countrey, who as I heare alſo, was hatefull to his Prince and the King of his People, that he ſhould finde ſuch grace in bringing vp a new Religion, falſe and fictious, and not of that Authority it is pretended to be, being as I am alſo informed a man of vncleane and beaſtly liuing, in whoſe houſe at this time, and vnder whoſe bed whereon hee hourely lyeth, thou ſhalt finde the bones of humane bodies, the carkeyſes and limmes of dead doges, and filthy Caryon, an abhomination to the eyes of any cleane perſon: continue thou then Oh King in the Law of thy Fa-

Fathers, and liſten not to this Noueliſt; this ſpeech being ſeconded with ſome of the great ones, and the act reported being ſo odious and abhominable, *Guſtaſph* commanded *Zertooſts* habitation to be ſearched, and it being (as the Churchman of *Guſtaſph* had reported) effected by the wicked confederacy of *Guſtaſphs* Churchman and *Zertooſts* ſeruants, *Zertooſt* was caſt into priſon, deſpiſed and hated of all people.

It happened in this time of *Zertooſts* impriſonment, that *Guſtaſph* had a horſe which hee much prized that fell very ſicke, and there was not any found that knew his diſeaſe, or how to eure him; this being told to the Iaylor, that had *Zertooſt* in cuſtody, and the King publiſhing great rewards to him that could reſtore him: *Zertooſt* came to the knowledge of it, who told the Keeper, that if the King pleaſed, he would cure the horſe, or elſe be liable to the Kings diſpleaſure; the Keeper ſo fauored *Zertooſt*, that hee made knowne his words to the King; ſo *Guſtaſph* ſent for *Zertooſt*, who according to his promiſe did reſtore the beaſt, which ſeruice was ſo acceptable to *Guſtaſph*, that hee was had into new eſtimation againe, and maintaining his innocency touching that ſame blot that was laid vpon him, the King gaue him liberty, and great rewards, and by often conferences became neerely in reſpect with the King, ſo that a way was again affoorded

affoorded to publiſh this Religion of *Zertooſts*, who working ſtrange miracles amongſt them, gained credence to bee a man come from God.

This booke of *Zertooſts* gaining euery day a better opinion then other, and his great workes really demonſtrated, ſhewing him to be a man of more diuine endowments, then was found in ordinary men: vpon a time the King ſent for him, and told him that if hee would grant him foure demands, which hee would propound to him, he would beleeue his Law, and be euer a Profeſſor of that Religion contained in the booke hee brought with him. *Zertooſt* then bade him propoſe his demands, and if they were ſuch as were reaſonable, they ſhould be granted. The King then propoſed them. The firſt whereof was, that he might aſcend to heauen and deſcend from thence when he liſt. The ſecond was, that he might know what God would doe at preſent and in time to come. The third was, that he might neuer dye. The fourth was, that no inſtrument whatſoeuer, might haue the power to wound him or hurt him.

Zertooſt thus replyed, that theſe were difficult and high demands, neither did ſo great power reſt in him as to grant them, neither was it meete that any one man ſhould haue them all, for that therein hee ſhould rather ſeeme to bee a God then man; yet difficult

though they were, that the booke of Laws he had brought, might bee knowne to proceed from God, he would procure that theſe requeſts might bee granted to ſeuerall perſons, but not all to one. So the firſt which was to aſcend to heauen and deſcend thence at pleaſure, was obtained for *Guſtaſph*, who they ſay had this power granted him. The ſecond which was to know what would fall out at preſent or hereafter, was granted to the Kings Churchman, that ſo hee might direct the King in his deſignes, what ſhould bee vndertaken, what ſhould be left vndone. The third which was to liue for euer, was granted to *Guſtaſphs* eldeſt ſonne, called *Piſchiton*, who yet liueth (as they ſay) if wee will beleeue them, at a place in *Perſia*, called *Demawando Coboo*, in a high mountaine with a Guard conſiſting of thirty men, to which place all liuing creatures elſe are forbidden to approach, leaſt they ſhould liue for euer, as they do that abide there, who neuer ſuffer mortality. The laſt, which was neuer to be wounded with Inſtrument or weapon, was granted to the youngeſt ſonne of *Guſtaſph*, called *Eſpandiar*, who they ſay by *Zertooſts* prayers, was made invulnerable, that he might put himſelfe into the danger of Battell, without feare or hazard.

So *Guſtaſph* and the other three mentioned, prouing the power of theſe ſeuerall gifts, they

they all determined to liue according to the Precepts in *Zertooſts* booke: wherein that they might bee informed, *Zertooſt* vnfolded to them the Contents thereof. The matter or Subiect of which booke, of what nature it was, ſhall be declared in the Chapter following.

CHAP. VI.

Wherein is ſhewed the maine Contents of the Booke, deliuered to Zertooſt, *and by him publiſhed to the* Perſians *or* Perſees.

HAuing ſhewed who *Zertooſt* was, that was the Lawgiuer of theſe *Perſees*, in what manner according to their Aſſertion hee receiued the booke by ſtrange Reuelation, with what wonders as they affirme hee wrought Aſſent thereunto, and beleefe thereon, by *Guſtaſph* and his Nobles. After this it will perhaps bee deſired to know, what this booke contained? that this Sect deliuer to bee receiued after ſo wondrous a manner, which will bee the drift of that which followeth.

They affirme then that this booke contained in it three ſeuerall Tracts. The firſt whereof treated of that which wee call Iudiciall Aſtrologie, foretelling the euents of things to come, by iudgement of the Starres, which by them is called *Aſtoodeger*.

The ſecond did treate concerning Phyſicke or the naturall knowledge of things with their cauſes, and the cures of the diſeaſes incident to man.

The third was called *Zertooſt*, becauſe *Zertooſt* was the bringer thereof, and this contained their Law and matters that concerned Religion, which bookes according as their matter was diuers, ſo they were deliuered to men of ſeuerall ſtudies and learning.

The firſt of theſe bookes called *Aſtoodeger*, which treated of Iudiciall Aſtrologie, was committed to their *Ieſopps*, or wiſe men, which are knowne by the name of *Magies*.

The ſecond which treated of Phyſicke, was giuen to their Phyſitians to inſtruct them in that Science.

The third which contained their Law, and matters of Religion called *Zertooſt*, was deliuered to their *Darooes* or Churchmen, that they might know how to worſhippe God themſelues, and alſo inſtruct others in the knowledge of the ſame worſhippe; of ſuch three Tracts did this booke or volume conſiſt.

Theſe Tracts were likewiſe diuided into certaine Chapters, whereof ſeauen were contained in the Wiſemans or *Ieſopps* booke; ſeauen in the Phyſitians booke, and ſeauen in the *Darooes* or Churchmans booke.

But becauſe that which was giuen to the

Augur

Augur or Southſayer, as alſo that which was giuen to the Phyſitian, containeth nothing concerning the Religion to be declared, the vſes of the former whereof are vnlawfull, and the knowledge of the latter in theſe experient times ſeemeth vnneceſſary, we make addreſſment to the third Tract, called *Zertooſt*, which layeth downe their Law or Religion, as moſt appertinent to our preſent drift, in that which followeth.

CHAP. VII.

Containing the particulars of the Booke of their Law, as they are apportioned firſt to the Behedin *or Layman. Secondly, to the* Herbood, *which is the ordinary Churchman: And laſtly, to the* Diſtoore, *which is their Arch-Biſhop.*

THe common diuiſion of men being of ſuch as are of the Layetie, or ſuch as are of the Clergie; and thoſe of the Clergie being either ſuch as are ordinarie, or ſuch as are extraordinary; it pleaſed God ſay the *Perſees*, to apportion and diuide his Law amongſt theſe three ſorts of men.

Firſt, then vnto the Layman or *Behedin*, God gaue fiue Commandements, who being by ſecular occaſions, drawne from the ſeruices of Religion, had therefore a leſſe difficult iniunction laid vpon him.

Firſt, to haue ſhame euer with them, as a remedy againſt all ſinne, for a man would neuer oppreſſe his inferiors, if hee had any ſhame, a man woald neuer ſteale if hee had any ſhame, a man would neuer beare falſe witnes if he had any ſhame, a man would neuer bee ouercome with drink if hee had any ſhame; but becauſe this is layd aſide, men are ready to committ any of theſe, and therefore the Behedin *or Layman muſt thinke of ſhame.*

Secondly, to haue feare alwayes preſent with them, and that euery time the eye twinckled or Cloſed his leddes together, they ſhould ſtand in feare at thoſe times of their prayers, leaſt they ſhould not goe to Heauen, the thought of which ſhould make them feare to committ ſinne, for that God ſees what maner of ones they are, that looke vp towards him.

Thirdly, that whenſoeuer they are to doe any thing, to think whether the thing be good or badd that they goe about, whether commaunded or forbidden in the

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Zundavaſtaw, *if prohibited they muſt not doe it, if allowed by the booke of Religion, they may embrace and proſecute the ſame.*

Fourthly, that whoſoeuer of Gods Creatures they ſhould firſt behold in the morning, it ſhould bee a Monitour to put them in minde of their thankeſgiuings to God, that had giuen ſuch good things for mens vſe and ſeruice.

Fiftly that whenſoeuer they pray by day, they ſhould turne theire faces towards the Sunne, & whenſoeuer they prayd by night, they ſhould inclyne towards the Moone, for that they are the two great lights of heauen, & Gods two witneſſes: moſt contrarie to Lucipher, who loueth darknes more then light.

Theſe bee the fiue Precepts enioyned to the Layman or *Behedin*; now follow thoſe that are to bee obſerued by the ordinary or common Churchman, called their *Daroo* or *Herbood*, who as his place required a greater holineſſe then the Laymans, ſo his charge was greater, for not onely is he by the booke of

of their Law inioyned to keepe the *Behedins* precepts, without violation, but alſo to fulfiill theſe eleuen Precepts more, as particular to himſelfe.

Firſt, to know in what manner to pray to God, obſeruing the rites preſcribed in the Zundauaſtaw, for God is beſt pleaſed with that forme of prayer, that he hath giuen in his owne booke.

The ſecond, to keepe his eyes from coueting or deſiring any thing that is anothers, for God hath giuen euery man what he thinkes meete for him; and to deſire that which is anothers, is not onely to diſlike of Gods diſpoſure of his owne gifts, but to chalenge to himſelfe that which God hath denied him, and whereof hee ſeeth him vnworthie.

The third, to haue a care euer to ſpeake the truth, for all truth commeth from God, and as it is moſt communicated to men of God, ſo they ſhould moſt ſhew it in their wordsand Actions: but Lucifer *is the Father of falſhood, and whoſoeuer vſeth it,*

it, it may be a ſigne that the euill ſpirit is powerfull. With ſuch a one, the Herbood therefore ſhall ſhew himſelfe to bee contrarie to him, by his ſpeaking the truth, for all men muſt giue credite to his words.

The fourth, to bee knowne onely in his owne buſynes, and not to enquire after the things of the world, it belonging onely to him to teach others what God would haue them doe. Therefore the Behedin or Layman ſhall ſee that hee want nothing needfull, but ſhall affoord it him, and hee ſhall ſeeke nothing ſuperfluous.

The fift, to learne the Zundauaſtaw by heart, that hee may be ready to teach it to the Behedin or Lay man, whereſoeuer he meeteth him, for from him muſt the people fetch their knowledge concerning God.

The ſixt, to keepe himſelfe pure and vndefil-d from things polluting, as from the Carkeyſes of the dead, or touching meates vncleane, for God is pure, whoſe ſeruant hee is, and it is expected hee ſhould bee ſuch, abhorring the ſight of all things that are

foule and loathſome, and ſtopping the paſſages of his breath, leaſt theire corrupted aire ſhould enter into him to defile him.

The ſeauenth, to forgiue all Iniuries, ſhewing himſelfe the patterne of meekenes, that hee may bee thought one that cometh from God, for wee offend God euery day, yet hee giueth vs things that are good, when wee deſerue that hee ſhould recompence euill for euill.

The eighth, to teach the common people to pray accordiug to the directions in the booke of theire Law, to goe and pray with them for any good they deſire to obtayne, and when they come to the place of worſhipping, to ioyne in common prayer together.

Ninth, to giue lycenſe for marriage, and to ioyne the man and woman together, and that no Parents match theire Children, without the conſent and approbation of the Herbood.

The tenth, to ſpend the greateſt part of their time in the Temple, that he may be ready for

for all that come to him, for to that God hath appointed him, and to that hee muſt binde himſelfe.

The eleauenth and laſt Injunction is vpon paine of damnation, to beleeue no other Lawe then that which was brought by Zertooſt, *to add nothing to it, to take nothing from it, for therefore was it ſo miraculouſly deliuered, and ſuch gifts giuen to* Zertooſt, *that it might bee beleeued to come from God.*

Theſe are the Precepts that are to bee obſerued by the *Herbood* or ordinary Church man, contained in the booke of their Law. Now their *Diſtoore* or high Prieſt, whereof they haue neuer but one, to which all the *Herboods* pay their obſeruance, as hee is aboue the reſt in dignity, ſo he is enioyned to bee aboue the reſt in ſanctity; his Iniunctions therefore are tranſcending, for not onely is he bound by their *Zundanaſtaw* or booke of Religion, to obſerue all that is commanded the *Behedin* or Layman, in his fiue Precepts, and all that is commanded the *Herbood*, in his eleauen Precepts, but alſo to fulfill thirteene Precepts more as peculiar to himſelfe.

The firſt is that he muſt neuer touch any of a ſtrange Caſt or Sect, of what Religion ſoeuer, nor any Layman of his owne Religion, but he muſt waſh himſelfe, becauſe God hath made him eſpecially holy to himſelfe, for which cauſe hee muſt not approach to God in prayer, with the touch of others vncleanneſſe.

The ſecond is, that hee muſt doe euery thing that belongeth to himſelfe with his owne hand, both to witneſſe his better humility, as alſo the better to preſerue his purity, viz. to ſet the herbes in his owne Garden, to ſow the graine of his owne field, to dreſſe the meate that hee eateth, vnleſſe he haue his wife to adminiſter to him in that, which is not euer vſuall.

The third is, that he take the tythe or tenth of all things from the Behedin, *as the Lords dues, and imploy it to ſuch vſes as he thinketh meete, ſince the Lord hath made him as his Almoner, and diſpenſer of Charity.*

The fourth is, that as he muſt vſe no Pompe

or ſuperfluity, ſo of that great Reuennue that commeth yeerely to him, hee muſt leaue nothing ouer-plus at the yeeres end, that muſt not bee beſtowed in good vſes, either in Charitable Contributions to the poore, or in building of the Temples of God.

The fifth, that his houſe bee neere adioyning to the Church, where hee muſt keepe and make his abiding, continuing in Prayer and abſtinence, not oſtentating himſelfe to publike view, but liuing recluſe and retyred from the world, as a man wholy dedicate to God.

The ſixt, that hee muſt binde himſelfe to greater purity then others, both in his frequent waſhings, and alſo in his dyet, in feeding on meates accoumpted more pure by the Law, as alſo that he liue ſequeſtred from his wife in time of her pollutions.

The ſeauenth is, that whereas the Herbood *is enioyned only to be known in the Law, or booke called* Zertooſt, *that the* Diſtoore *bee acquainted with all the*

learning contayned in the Zundauaſtaw, both in that part which treateth of judiciall Aſtrologie, committed to the Ieſopp or wiſe man, as alſo in that which concerneth the Phyſition, and moſt eſpecially in the booke of the Law, for it is expected that hee ſhould informe all men, and none ſhould bee found like him therin, before hee bee admitted to be high Prieſt.

The eight that hee muſt neuer eate or drinke exceſſiuely, for theſe are enemies to the high ſpeculations required in a high Prieſt.

The Ninth that he ſtand in feare of no body but God, nor feare any thing but ſinne, for hee is ſo to truſt in God, that hee muſt not feare what Lucipher can do vnto him.

The tenth that God hath giuen him power ouer all men in matters of the ſoule, that therefore when any man ſinneth hee may tell him of it, be he neuer ſo great, and euery man is to obey him, as one that ſpeaketh not in his owne cauſe, but Gods.

The eleauenth that according to the wiſdome that

that God hath giuen him, he be able to diſcerne in what manner God cometh to reueale himſelfe, in what manner Lucipher, and how to deſcide betweene falſhood and truth.

The Twelfth that when God manifeſteth him ſelfe to him in viſions of the Night, and ſheweth him in what manner hee made his workes in the Creation, hee ſhould not reveale Gods ſecretts, but keeping them to himſelfe, ſhould admire his power, for God doth not publiſh himſelfe to any as he doth to his Diſtoore *or high Prieſt.*

The thirteenth that hee keepe an euer liuing fyer, that neuer may go out, which being kindled by that Fyer that Zertooſt *brought from heauen, may indure for all ages, till fyer ſhall come to deſtroy all the world, and that he ſay his prayers ouer it, according as is enordered by the booke of the Law.*

This is a Summary of thoſe Precepts contayned in the Booke of their law, that *Zertooſt* by them is affirmed to bring from heauen, and

and that Religion which *Guſtaſph* with his followers embraced, perſwaded by the forementioned Miracles by *Zertooſt* wrought amongſt them.

CHAP. VIII.

Declaring other Ceremonies amongſt theſe Perſees, in their Feaſts, and Faſts, in their Idolatrous worſhippe of Fire, Baptiſmes, Marriages, and Burials.

THe third particular concluding this Tract, conſiſteth in the diſplay of certaine Rites and Ceremonies, obſerued by this Sect, differencing them from others in the Contents aboue mentioned, the particulars follow in their order.

Firſt then, touching their liberty in meates and drinkes, and their cuſtomes obſerued in their Feaſt and Faſts: Their Law alloweth them great liberty in meates and drinkes, but becauſe they will not giue offence to the *Banians* amongſt whom they liue, nor diſpleaſe the *Moores* vnder whoſe gouernment they are, they eſpecially abſtaine from eating of Kine and Hogs-fleſh, meates prohibited by the Lawes of the two former. It is obſerueable alſo amongſt them, that they eate alone, as a meanes for greater purity and cleanneſſe, for they ſuppoſe they participate of anothers

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vncleanneſſe by eating with him: they likewiſe drinke euery one in ſeuerall cuppes, proper and peculiar to theire owne vſes, for the ſame cauſe, and if any chance to drinke in another mans cuppe, they waſh it three times, and abſtaine from the vſe thereof for a certaine ſeaſon after.

Secondly, for their Feſtiualls inioyned by their Lawes, they obſerue ſixe in the yeare, and theſe feaſts are celebrated for fiue dayes together, each of them according to the ſixe works of the Creation. The firſt is called *Meduſerum*, which is vpon the fifteenth of their Moneth called *Fere*, which is our Februarie, for ioy that the Lord made the Heauens to be a place of glory, to entertaine ſuch as feare hm. The Second is called *Petuſahan*, which is vpon their month *Sheruar*, our Aprill, the ſix and twentieth, for that the Lord had made Hell, to bee a place for the Diuell and his Angels. That feaſt therefore is a memoriall to put them in minde that they take heed of that euill, that may bring them thither. The third is *Yatrum*, celebrated vpon the ſixe and twentieth of their Month *Mahar*, which is our May, in memory that the Lord made the Earth and Seas, to bring forth Creatures for the vſe of man. The fourth is *Medearum*, kept vpon the ſixteenth of their Month *Deh*, which is our *Auguſt*, in memory that God made the plants and Trees, by whoſe fruites

man is ſuſtained & nouriſhed. The fift is *Homeſpetamadum*, vpon the Month *Spindamud*, which is our *October*, beginning on the thirtyeth day, in remembrance that God made the Beaſts, fiſh, and foule, Creatures ordained for the ſuſtenance of Man. The ſixt is called *Medúſan*, falling in the eleauenth of their Month *Ardebeſt* which is *December*, for ioy that then the Lord made Man and Woman, from whence all mankind had their Originall.

In the third place, touching their faſts. After euery one of their feaſts, they obſerue a fiue dayes Abſtinence, eating but one meale a day, in memory that the Lord after euery one of theſe labours, reſted fiue dayes, and whenſoeuer they eate of any foule or fleſh, they cary ſome part of it to the *Eggarce* or Temple, as an offering to appeaſe God, that for the Suſtenance of man they are forced to take away the life of his Creatures, and theſe are the rites moſt notable touching their meates and drinkes.

Now in the ſecond place for their worſhippe of fier, becauſe this is an Idolatry moſt notably diſtinguiſhing their worſhipp from the worſhipp of other Sects. Firſt for the ground of this their worſhip of fier, it is fetched from their Lawgiuer *Zertooſt*, who as they affirme, being rapt vp to heauen, had fier deliuered vnto him from God, & brought it thence together with the Booke of their Law, as the

the worſhip by them to bee embraced, and by their law enioyned: moreouer they affirme that *Zertooſt* being in the foremencioned rapture in the place of Glory, did not ſee God, but heard him ſpeaking to him out of the fire, and when the fire was deliuered, receiued it as the vertue of God, and his firſt borne of excellencie, and for theſe cauſes to bee worſhiped and reuerenced.

Next for the nature or qualitie of this fire. The firſt fire thus worſhipped and idolized, was that *Zertooſt* brought from heauen with him, which was a liuing fire, that nothing could extinguiſh; but whether this haue certainly bin preſerued in the ſucceſſion of time, to be communicable to all, is vnknowne, vpon defect hereof, they are licenced to compoſe a fire of diuers mixtures, to bee kept liuing from time to time, to which they are to performe their inioyned worſhip: ſuch is that which is idolized in *India*, where this Sect remaineth in a place called *Nuncery*, that hath not beene extinguiſhed for the ſpace of two hundred yeares, as they affirme. Firſt then this fire conſiſteth of that fire, that is made by the ſparkes flying from the flint, by the ſmiting of a ſteele. Secondly of that fire that is made by the rubbing of two peeces of wood together, a cuſtome much vſed amongſt the heathens of ruder manners, by which they kindle their fiers in all places where they neede.

Thirdly, of ſuch fire as is occaſioned by lightning falling on ſome tree or thing accendible. Fourthly of ſuch fire as, is called wildfire, which flying from place to place and lighting on matter combuſtible, conſumeth it. Fiftly of artificiall fier, made by Coles or wood, moſt ordinarie in vſe. Sixtly of the fire wherewith the *Banians* vſe to burne the bodies of their dead. Seauenthly of the fire that is made by burning Glaſſes and the Beames of the Sunne; of all theſe Ingrediences they compoſe their idolatrous fire, which they call their *Antisbeberaun* or Religious fire.

Laſtly for their Ceremonie or rite beſtowed about this fire ſo variouſly compoſed, and by their *Diſtoore* or high prieſt ſo tended, that it may not extinguiſh: whenſoeuer the *Perſees* aſſemble themſelues together to this worſhipp, the *Diſtoore* or in his abſence the *Herbood*, together with the Aſſembly, encompaſſe the fire about, and ſtanding about eleauen or twelue foote diſtant therefrom; (for they hold it ſo holy that they feare to approach too neare) the *Diſtoore* or *Herbood* vttereth this ſpeech: That foraſmuch as fire was deliuered to *Zertooſt* their Lawgiuer from God Almighty, who pronounced it to bee his vertue and his excellencie, and that there was a lawe deliuered for the worſhippe of this fire, confirmed by ſo many Miracles, that therefore they ſhould hold it holy, reuerence and worſhippe

worſhippe it as a Part of God, who is of the ſame ſubſtance, and that they ſhould loue all things, that reſemble it, or were like vnto it, as the Sunne and Moone which proceeded from it, and are Gods two witneſſes againſt them, if they ſhould neglect that Religion and worſhippe ſo enioyned: as alſo to pray to God that hee would forgiue them, if in the ordinary vſes of this Element, ſo ſeruiceable to mans neede, they ſhould either ſpill water, which might in ſome manner quench it, or ſpitt in it vnawares, or put ſuch fewell to it to keepe it burning, as was impure and vnworthy of that holynes, that was in that Element; or whatſoeuer abuſes els they ſhould do, as they vſed it in the neceſſary ſeruices of their life. And this is the ſumme of their worſhip touching the Fier.

In the third place for their Baptiſme or naming of Children, when they enter them into the Church, this is their forme. As ſoone as euer the Child is borne, the *Daroo* or Churchman is ſent for to the parties houſe, who obſeruing the punctuall time of his Birth calculateth his Natiuitie; after that, conſulting about the name of the Child, at laſt the Parents and friends approuing the ſame name that the Churchman giueth, the Mother in the preſence of them all giueth the name to the Child, there being no Ceremonie but the naming of the Infant as then vſed. After this

the kindred of the Child together with the Infant accompany the Church man to the *Eggaree* or Temple, where he taketh faire water, and putting it into the Barke or rynd of a tree called *Holme*, which groweth at *Yesd* in *Persia*, and is admired in this one particular as they affirme, for that the Sunn of heauen giueth it no ſhadowe: hee thence powreth the water into the Infant, vttering this Prayer that God would cleanſe it from the vncleanes of his Father, and the menſtruous pollutions of his Mother, which done, it departeth. About the ſeauenth yeare of the Childs Age, when the ſame is more capable of his entrance into their Church, hee is led thither by his Parents, to haue a further confirmation, where hee is taught by the Church man to ſay ſome Prayers, and to be inſtructed in Religion: wherein when hee is prompt, hee vttereth his prayers ouer the fire, hauing a Cloath faſtned about his head, & ouer his mouth & noſtrills, according to their generall cuſtome in that worſhippe, leaſt the breath yſſuing out of their ſinfull Bodies, ſhould taint that holy fire. Then after Prayers bee concluded, the *Daroo* giueth him water to drink, and a Pomegranate leafe to chewe in his mouth, to cleanſe him from inward vncleaneſſe, ſo waſhing his body in a Tanck with cleane water, and putting on him a linnen Caſſock which hee weareth next his ſkinne, called *Shuddero*, which deſcendeth

deſcendeth to his waſte, as alſo a girdle of Cammells haire called *Cuſhee*, which hée euer weareth about him, and is wouen like Inckle by the preachers owne hand, he vttereth theſe Prayers ouer him: That God would make him a true follower of the Religion of the *Perſees* all the dayes of his life, of which thoſe garments are the Badge or ſigne, that hee might neuer beleeue in any lawe, but that which was brought by *Zertooſt*, that hee might continue a worſhipper of their fire, that he might eate of no mans meate, nor drinke of any mans cuppe, but in all things might obſerue the Rites and cuſtoms of the *Perſees*. All which tranſacted, hee is held a confirmed *Perſee*, and one of their owne Sect.

Fourthly, touching their Mariage and the rites in them obſerued. They haue a fiuefold kinde of Mariage diſtinguiſhed by ſeuerall names. The firſt they call *Shauſan*, which is the Marriage of a mans ſonne and a mans daughter together in the time of their youth, where the Parents agree without the knowledge of the Children; to this they attribute much, and ſuppoſe them to goe to Heauen that are maryed in this ſtate. The ſecond is called *Chockerſon*, when the party once widowed, is maryed againe. The third *Codeſherahaſan* when a woman enquireth out a husband for herſelfe, according to her owne free choyce. The fourth *Eckſan*, when a young man or Mayd dying before

fore they bee marryed, then they haue a Cuſtome to procure ſome mans ſon or daughter to be matched to the party deceaſed, attributing the ſtate of Marriage to bee a meanes to bring people to happines eternall in another world. Thoſe that commonly vſe this, are the richer ſort, who by a price hyre the parties to ſuch a Contract with a ſumme of money. The fift is called *Ceterſon*, when the father hauing no Son, a daughter of his owne hauing Sonnes, he adopteth ſome of them, to bee his, and maryeth them as if they were his owne Children, for they account that Man vnhappie that hath not a Male or Female, a Sonne or a daughter to ioyne in the ſtate of Marriage.

Now for the Rite or Ceremony obſerued in their Marryages, it is this; the parties being agreed and mett together for the purpoſe of Contracting, about the time of Midnight, the Parties to bee maryed are ſet vpon a bed together (for they are not maryed in their Churches:) oppoſite to the parties to bee maryed, ſtand two Churchmen, the one in the behalfe of the man, the other in behalfe of the woman, with the kindred of each by the *Herbood* or Church man to either deputed; holding ryce in their hands, an Embleme of that fruitfulneſſe, they wiſh to them in their generations. Then the Churchman that ſtandeth in the mans behalfe,

halfe moueth the queſtion to the woman, laying his forefinger on her forehead, ſaying, Will you haue this man to bee your wedded husband? who giuing conſent, the Churchman deputed in the Womans behalfe, laying his forefinger on the Mans forehead, moueth a like queſtion, of which receiuing anſwer they ioyne their hands together: the man making a promiſe to her, that hee will giue her ſo many *Dinaes* of gold, which is a peece worth thirtie ſhillings, to binde her to him, implying by that promiſe to maintaine her with all things neceſſarie; the woman againe promiſeth that all ſhee hath is his: ſo the *Herboods* or Churchmen ſcattering the Ryce vpon them, prayeth God to make them fruitfull and ſend them many ſonnes and daughters, that may multiply as the ſeede in the Eares of harueſt, that they may liue in vnity of minde, and many yeares together in the ſtate of wedlocke. Thus the Ceremony being done, the Womans Parents giue the Dowry, for the Men giue none, & the Marriage feaſt is celebrated for 8. dayes after, when ſuch time is expired, they are all diſmiſſed. And this is all that may be obſeruable about their Marriages or Matrimoniall Ceremonie.

In the laſt place for the Buriall of their dead, two things are notable. Firſt the place of their Buriall. Secondly, the Ceremonie vſed therein, differing them from others. Firſt

for the place of their Buriall, they haue two places or Tombes built of a round forme, a pretty height from the ground, ſufficiently capacious and large; within they are paued with ſtone, in a ſheluing manner; in the middeſt of them a hollow pit, to receiue the bones conſumed and waſted; about by the walls are the ſhrowded and ſheeted Carkeyſes layd, both of men and Women, expoſed to the open aer. Theſe two Tombes are ſomewhat diſtant one from the other, the one is for all thoſe that are of commendable life, and conuerſation, but the other is for ſuch as are notorious for ſome vice, and of publique defame in the world for ſome euill, by which they are branded. Touching the Ceremony obſerued in the Burialls of their dead, whenſoeuer any of them are ſick vnto death, the *Herbood* or Churchman is ſent for, who prayeth in the Eare of the ſicke Man in this manner, Oh Lord thou haſt commanded that wee ſhould not offend, this man hath offended: That wee ſhould doe good: this Man hath done euill: That we ſhould worſhippe thee, this man man hath neglected: Lord forgiue him all his offences, all his euills, all his neglects. When hee is dead the Churchman commeth not neere him by tenne foote, but appointeth who ſhall bee the *Naceſſelars* or Bearers, they then carry him on an Iron Biere, for the lawe forbiddeth that the

the body of the dead ſhould touch wood, becauſe it is a fewell to the fier they accompt moſt holy; and thoſe that accompany the dead are interdicted all ſpeech, becauſe the graue or place of the dead is a place of reſt and ſilence. Being come to the place of Buriall, the *Naceſſelars* or Bearers lay the body in, and the Churchman ſtanding remoate from the place, vttereth the words of Buriall *in this Manner.* This our Brother whilſt hee liued conſiſted of the foure Elements, now he is dead let each take his owne, earth to earth, aer to aer, water to water, and fire to fire. This done, they pray to *Sertan* and *Aſud* to whom was giuen the Charge ouer *Lucipher* and the euill Spirits, that they would keepe the Diuells from their deceaſed Brother, when hee ſhould repayre to their holy fier, to purge himſelfe: for they ſuppoſe the ſoule to bee vagrant on Earth for three dayes after his deceaſe, in which time *Lucipher* moleſteth it: for ſecurity from which moleſtation it flyeth to their holy fier, ſeeking preſeruation there: which time concluded it receiueth Iuſtice or reward, hell or heauen. Vpon this Opinion they all (as their buſynes will permit) aſſemble themſelues for three dayes together, and offer vp their prayers at morning, Noone and euening, that God would bee pleaſed to bee mercifull to the ſoule departed, and remit the ſinnes that the party committed in

his life time. After the three dayes are expired, and that they thinke the definitiue ſentence is paſt what ſhall become of him, they on the fourth day make a Feſtiuall, and conclude their mourning.

The Authors concluſion to the Reader.

SVch in ſumme (worthy Reader) is the Religion which this Sect of the *Perſees* profeſſe, I leaue it to the cenſure of them that reade, what to thinke of it. This is the curioſity of ſuperſtition, to bring in Innouations into Religious worſhippe, rather making deuiſes of their owne braine, that they may be ſingular, then following the example of the beſt in a ſolid profeſſion. What ſeeme theſe *Perſees* to be like in their religious fire? but thoſe ſame Gnats, that admiring the flame of fire, ſurround it ſo long, till they proue *ingenioſi in ſuam ruinam*, ingenious in their owne deſtruction. And if the *Papiſts* would hence gather ground for Purgatory, and prayers for the dead, and many other ſuperſtitions by them vſed, to bee found in theſe two Sects, wee can allow them without any ſhame to our Profeſſion, to gather the weedes of ſuperſtition out of the Gardens of the *Gentile* Idolaters. But the Catholike Chriſtian in-

indeed, wil make theſe Errours as a Sea marke to keepe his faith from ſhipwracke. To ſuch I commend this tranſmarine collection, to beget in good Chriſtians the greater deteſtation of theſe Hereſies, and the more abundant thankſgiuing for our Calling, according to the aduiſe of the Apoſtle, *Epheſ.4. 17. This I ſay, and teſtifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanitie of their minde, hauing their vnderſtandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindneſſe of their heart* : but rather that we may pray that God would eſtabliſh vs in his truth, his Word is that Truth.

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